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^k Is. 9. 1, 2.

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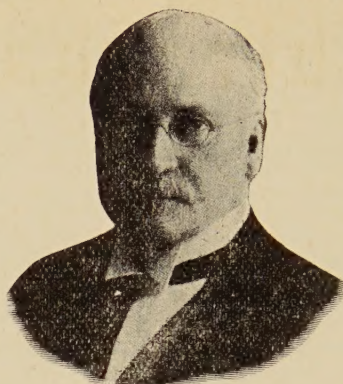
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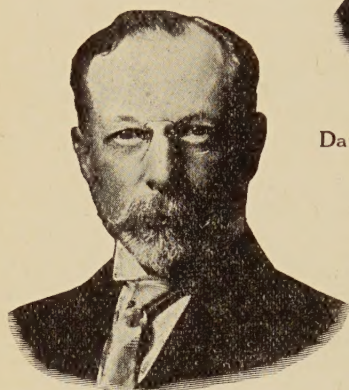
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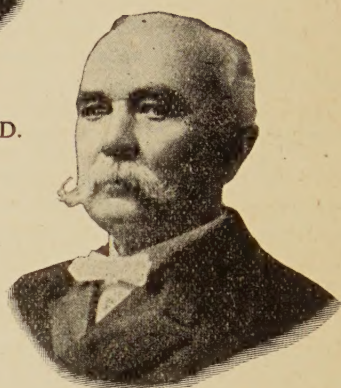
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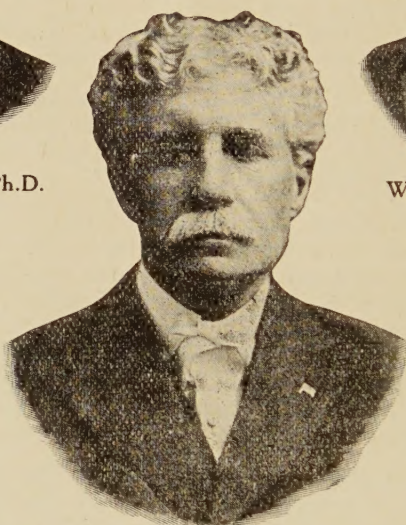
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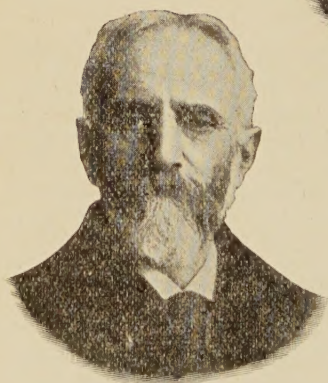
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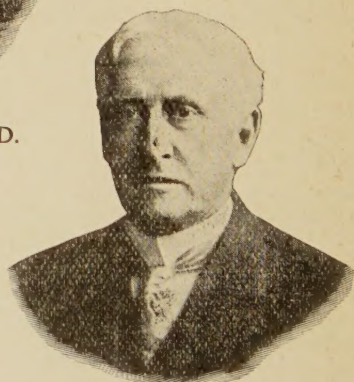
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The Sanctuary

Church Efficiency

BY ERNEST LYNN WALDORF, D.D.

The churches of Christ salute you.—Rom. 16:16.

The last chapter of Romans is full of greetings and salutations, which must have been very encouraging to Paul's colaborers who had moved to Rome. Paul had now for nearly thirty years been engaged in work in various parts of the world and it was natural that many of his converts should have taken up their residence in the capital city and cast in their lot with the Christian Church there.

Their position was difficult. They needed encouragement. The message from Paul was cheering. They were helped also by the message from the churches. A reminder that the organized churches in the various centers were standing as witnesses of the power of God and winning their way in their several communities must have been an inspiration to every member of the church at Rome. Paul did wisely to remember the church and give it a chance to express itself thru him.

This is another good time for a Christian not to overlook the Church. It is a very good time for a Christian to look over the Church. Critics in plenty are ready to credit the Church with failure and to offer the world war as proof positive of their assertion. Such thinking is superficial. Certain unchristian ideals and practices have afflicted the life of the world. A surgical operation is necessary to remove them before there can be

permanent peace. The world war is such a surgical process. God thru His Church has so awakened the conscience of mankind that the ideals referred to and the practices spoken of have become intolerable. When the smoke of the battle clears away the things for which Christ lived and died and rose again will be enthroned among men as never before. Thru today's strife and tomorrow's peace we will do well to heed the voice of the Church thru which Christ holds audience with the world.

Anyone with imagination, faith and religious experience can hear the disciples speak. Standing in commanding places, whether in lonely mountain districts, on quiet village streets or on crowded thoroughfares, they salute the passers-by and say, "There is a God; worship Him. He is near you; pour out your soul unto Him. There is a family of God; join it and learn for yourself that there is no fraternal tie comparable to the tie of the Christian brotherhood. Religion is a necessity and not a luxury. It is bread and not dessert. Put first things first. Do not lose sight of the immortal and the eternal, while engaged with the mortal and the temporal. Remembering the Christ who freely gave His life while seeking the lost, engage in sacrificial service for the good of others in order that His kingdom may come and His will may be done on earth as it is in heaven."

The calling bells invite all who will to accept thru Christ pardon, peace and power and to enjoy the unspeakable benefits He brings. The invitation includes life, light, liberty and love. Life eternal that death cannot destroy. Light sufficient to assure us certitude and direction. Liberty that will save from the bondage of sin and will break its power. Love, the intensity of which is measured by that weighty word "so" in the declaration that "God *so* loved the world."

The Church has a message that all should hear and heed. The difficult task is to get a hearing. A friend, while canvassing for the Red Cross fund, tried six times and spent more than two hours trying to see an exceedingly busy man. The sixth time he was admitted to the office and in three minutes had secured a large subscription. The man was patriotic and generous; the hearing was the difficult task. There are multitudinous other voices, disputing with the churches the claim to attention and issuing calls and invitations so insistently that much distraction and confusion prevails. It is certain that if the great message the Church has to proclaim is to be heard, her statements must be clear, concise, comprehensive, positive, practical and persuasive. Busy people are not attracted by guesses, negotiations or myths. Rusty, dusty, fusty methods will not suffice. To scold about this seldom does any good, save to give temporary relief to the one who does the scolding. There are churches which get a hearing and accomplish their God-given mission. These are efficient churches.

A gentleman recently said: "There is too much 'fish' in efficiency." Thus did he seek to discredit the word and deny its power. This was a mistake. The physician's diploma means something, but his successful practice means more. The business man who complains much about his poor location and an unappreciative public can more likely find an explanation for his ill success in his poor business methods and unsound business judgment. The clergyman needs to be more than a good man to make a success of his calling. The Church, like every other institution, human and divine, must make a place for itself. Its enemies will not move aside for it. It must move them aside and secure a place of vantage. In other words, it must be efficient, but how?

The psalmist's conception of efficiency is expressed thus: "Pray for the peace of Jerusalem: they shall prosper that love thee." These are words of wisdom. A Church which could answer this description would get a hearing and exert a helpful influence anywhere. Men are reached over the telephone of prayer, around by the way of heaven.

Peace and harmony delight. Love, the radical impulse of which is sacrifice, is sure to find a way to the hearts of men. Such sacrifice is likely to lead to habits that make for temporal prosperity. A thoughtful Christian of wide experience recently said: "I have never known anyone who became dependent upon others because of his gifts of time or money to church enterprises." Soul prosperity is certain and commands the confidence of others.

Our Lord's Prayer, recorded in John's Gospel, makes clear His conception of the qualities that make for efficiency among His followers. He speaks of a high type of joy, praying "That they might have my joy fulfilled in themselves." His joy was from within and was independent of either dreary or delightful circumstances. Paul and Silas experienced it when suffering persecution in the Philippian jail, and so expressed it as to command the admiration and respect of the jailer and to get a hearing which resulted in the jailer's conversion.

His prayer, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," breathes His anxiety that His followers shall be a force in the world, but not of it. Hyphenated citizens endanger the life of a nation. Hyphenated Christians destroy their own influence and mightily retard and embarrass the work of the Church.

The Master further prayed that His followers might be sanctified. This setting apart and especially qualifying had value then and has value now in winning the hearts of people. He prayed that His followers might be one, as He and the Father were one, that is in spirit, purpose and character. This pictures the essential and practical kind of unity needed today. The several religious sects uniting in a common purpose, all molded by the Spirit of Christ, all lifting on the same load and all moving forward toward the same goal, do not need to be organically one in order to receive a respectful hearing.

The years have made their contribution to church efficiency. Many things once called necessary have been laid aside. Many things once thought little of have proven their value. A majority of the discerning leaders of the Church seem to agree that the following principles are essential in a winning church:

1. The Church must be democratic in spirit, with a gospel, a welcome and a work for rich and poor alike. The rich are quite as likely to be neglected as are the poor and they are oftentimes more difficult to reach. People are willing to tell a man who is in the gutter that he is a sinner. The man is willing to accept the statement. Few are willing to carry a similar message to the people who dwell in the mansion on the hill. The people who dwell there are not as quick to give their assent to the statement.

2. The Church must be regarded as a force to work afield, rather than as a flock with a shepherd.

3. The Church must be grown from the inside out, rather than from the outside in. A sufficient sensation may attract a sizeable congregation from without, but seldom builds up a church. Consecrated Christians going out after the unsaved one by one and taking the gospel to them cause the Church to both grow and glow.

4. The emphasis is to be placed upon evangelism. No form of Christian service that the Church can render ought to be overlooked or neglected, but the spirit of evangelism must be everywhere present. 150 churches, recently selected by the leaders of 7 different denominations as the most efficient churches of their denomination, stated with few exceptions that such emphasis explained in large part their growth, prosperity and influence.

Pulpit oratory, Sunday evening forum, beautiful musical programs, stately architecture, gymnasium classes, employment bureaus, training classes, community service plans are not to be underestimated, but have little value unless permeated with evangelism.

5. Organization is necessary. A disciplined army is more effective than a heterogeneous mob. If one will chase a thousand and two will put ten thousand to flight there is scriptural basis for the belief that an organized church, properly manned and managed, increases its usefulness five times. It surely makes for more general interest, a larger volume

of work and results that are more permanent. Each member should have something worth while to do. No one should be left with nothing to do. Underworking and overworking are alike the enemies of efficiency. To do the work often instead of inspiring the ten to work is little short of criminal.

The conclusion of the whole matter. When the Church, standing in the midst of its constituency, can salute one and all and say with Paul, "I am become all things to all men that I might by all means save some," its salutation will be appreciated and understood.—*Christian Advocate*.

* * *

Hating the Light

BY J. H. JOWETT, D.D.

Everyone that doeth evil hateth the light.—
John 3:20.

The seedy garments which pass muster in the dull low-grade light of the winter's day reveal their wear and tear in the brighter and more searching light of the spring. We say about a shabby garment: "It is all right for dull days, but I shall want another when the bright days come!" Shabbiness hateth the light. Theatrical stage-effects may have a certain attractiveness in the limelight, but they make a woeful sight when they are brought into the sunshine. Unreality hateth the light. Is there any spectacle more pathetic than the scene of a carnival in the light of the following morning? The daylight makes Vanity Fair look pitiable.

And all these have their moral and spiritual analogies. There is a dull light of worldliness in which evil things do not reveal their terror. There is a moral twilight in which even glaring wrong does not expose its hideousness. There are commonly accepted standards before which even shabby things do not appear mean. They are not brought under condemnation. They are not lifted into relief. They conform to accepted requirements, and the doers of them are not exposed to any discomfort or resentment.

But when we bring this crooked conduct or this shabby character into the presence of "the Light of Life," the revelation is astounding. All mere paint and powder and cosmetics shrink from the sunlight; and in the glory of the Lord all our decorated evil and all our powdered hypocrisies show themselves for what they truly are. "Thou judgest us."

"Our secret sins are seen in the light of thy countenance."

And we do not like the exposure. We hate the light; we do not hate the sins which it reveals. We value comfort more than we welcome truth. We prefer a low satisfaction in the twilight to a healthy disquietude in the fuller day.

I heard a man speak of his minister, and he spake in tones of eulogy, and this is what he said: "I like my minister; he isn't always making me feel uncomfortable!" But how unapostolic was the experience! His minister must have led his devoted hearer into a spiritual twilight, for if he had kept him in the full blaze of "the uncreated beam" he would have been pricked in heart, and he would have cried out, "What must I do to be saved?"

We are moving upward when we can humbly pray for the ministry of the eternal light. "Search out our wickedness, O Lord, until thou find none!" In such prayerful lives the light that searches and exposes the sin also consumes the unworthiness it reveals. "Our God is a consuming fire."

* * *

The Spiritual Man

BY GEORGE F. PENTECOST, D.D.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6:1.

There are two kinds of Christians: The one who still lives and acts after the flesh; the other who lives and acts in the Spirit.

Christianity is par excellence a spiritual religion. That is, the Christian is a man who has been "born of the Spirit," and so, separated from his old natural and carnal life. He is a man in whom the "Spirit of God dwells." One whose life and actions are inspired by the Spirit of God. "If any man have not the Spirit of Christ, he is not Christ's man" (Rom. 8:9). This is conclusive of our standing as Christians—whatever our profession or pretense may be. This indwelling Spirit of Christ should and will manifest itself in our actions, and especially toward a brother in such a crisis as is indicated in the text above quoted; and in all our relations with each other.

Take the case referred to above. The Greek word translated "fault" is also translated "sin," "trespass," "fall"; both in respect of our attitude and actions toward God; against one another; and

against ourselves. In this case the fault refers to a "fall" or "offense" occasioned by an enemy, or by the outbreaking of some old sin which has tripped up the victim.

To leave such an one in his "fault" without going to his help in the spirit of meekness is perhaps to be guilty of a worse fault than of the offending brother. If such an one is not "restored" his fault may become permanent, and his soul and body lost forever.

The non-spiritual man will criticise, judge and condemn the offending brother (it is easy to do that), but will give him no help up. The spiritual man will deal with him as Jesus would deal with him. He will pity him and compassionate him and do what he can to restore "such an one."

The Priest and the Levite passed by on the other side from where the poor man lay who had fallen among thieves; but the good Samaritan went to his help.

From whatever cause our brother may have been "overtaken," let us remember that he is a "victim" as well as an "offender," and from every Christian consideration he is entitled to our help. We would not see a dog run over in the street without going to its help. And yet we see many Christians overtaken (run over) by some fault, and we only criticise and condemn. This is not to be spiritual; it is not to be Christian.

Let us remember that, while we are condemning but not helping, we are also liable to be tempted, if not in the same way as our brother has been tempted, yet in some other way. Do not let us be content with the Pharisee's virtue! but rather remembering the warning exhortation: "Let him that thinketh he standeth take heed lest he fall."—I Cor. 10:12.

* * *

The Soldier's "Offense"

An officer once complained to General Jackson that some soldiers were making a noise in their tent. "What are they doing?" asked the general. "They are praying now, but have been singing," was the reply. "And is that a crime?" the general demanded. "The articles of war order punishment for any unusual noise," was the reply. "God forbid that praying should be an *unusual noise* in the camp!" said Jackson.—*Ernest Christian.*

* * *

Hold fast to the Bible as the sheet-anchor of our liberty.—*President Grant.*

Our Building

BY G. B. F. HALLOCK, D.D.

We are laborers together with God. Ye are God's building.—1 Cor. 3:9.

1. When our Lord said, "Other men labored, and ye are entered in to their labors." He thought of His own work which prepares the way for ours. Our noblest work may well be given to carry on the work which Christ began. That He should give that poor Samaritan peasant woman that wonderful discourse on spiritual and universal worship might seem strange, but indeed it was not given to her alone, but was a foundation on which all Christian teachers have been building from that day to this; and our main concern is that we build a super-structure fit to stand on those wonderful words.

2. On that foundation we may build what we value most. "Gold, silver, precious stones," says the apostle. Gold is the highest standard of value, and here it means all that we hold precious, all that is costly. My dearest plans and most earnest efforts I shrink from expending on things that will fail; but if I can so build my life on Christ, I shall not fail. It may be said without fear that no man who has built his work on the words of Christ has been brought to sorrow and disappointment. There are other things than our work and plans that we hold dear; our affections, our personal hopes for those we love and for ourselves in union with them. The thing for which men wear mourning is the breaking of our hopes and the desolation of our affections. But "none of them that trust in him shall be desolate," and the secret of building a family so that it shall be happy and unbroken is to build it on Christ.

3. A Christian builds for eternity as well as for time. The "gold, silver and precious stones" which we build on Christ are the kind words that "can never die," the loving efforts in which Christ has led and helped us, the unselfish affections which are like His own, and the hopes of improvement in which He has encouraged us; and these all have only a beginning in this life, but look forward to the time "when Christ who is our life shall appear," and "we also shall appear with him in glory."

4. A Christian is building a temple for God to dwell in.

That was a fine thing when Solomon brought out the gold and silver and pre-

cious stones which David had gathered, and carried out so nobly his father's idea of a temple splendid enough to lift up the Jewish people's conception of Jehovah, so that they should never think their God could be compared with the gods of the heathen around them. But in all that splendid dedication Solomon did not fail to see, that it is in the hearts of His people that God finds His true temple. Not in the thousand sheep offered on the brazen altar, but in the broken hearts of penitent men, who turned from sin and cried out for God, even the living God. After Solomon's temple was destroyed, and the people had been carried away captive, the restored exiles, tho tears mingled with their gladness, could build a new temple, not so beautiful in marble and gold, but rich in the promise that to it the Messiah would actually come; and the poor Jews in Russia can yet build a true temple in their own hearts, where God is ready to come and make Himself known as their Redeemer.

* * *

The Prayer-Life

BY LAWRENCE KEISTER, D.D.

Pray without ceasing.—1 Thess. 5:17.

1. Our little text commands the prayer-life and not only a life of prayer. We are to have the spirit of prayer so that prayer is a principle and a process.

Paul is eminently practical tho he is a master in doctrine. All he knows aids him in all he does. Salvation thru Christ is a life-process, and just as we breathe without ceasing and as our blood circulates without ceasing, so we must pray without ceasing.

2. Our text requires us to keep open toward God. Our spiritual natures need God as our bodies the light of the sun. The spirit unfolds in his presence.

There are many bids for the interest of Christian people. Instead of making covenant with Gibeonites they should value prayer and keep company with God.

Mistaken notions often hinder prayer, which is not merely request but compliance with God's purpose. Men may talk to themselves with their eyes closed and fail entirely to come into communion with God.

Some seek material results as great buildings tho our Lord never built a church. The prayer meeting is not crowded even in the largest churches.

Yet our text requires us to keep open toward God.

3. It requires us to get help from God. We continually need it and here is the place to get it.

God gave the law to men. It served a purpose but presently God gave Christ and the Holy Spirit for men needed life as well as law.

God gives power for service and so men ought always to "pray and not faint." There is a remedy for spiritual weakness. Israel had to be told what manna was and so Christians must be told the value of prayer.

Jonah quit praying before he took passage to Tarshish. He thought he could not preach in Nineveh. He began to pray again when God alone could help. Without God's help the fish that devoured him would have digested him.

4. It requires us to cooperate with God. Paul says it. Our experience confirms it. In prayer we do not command God but cooperate with Him.

It is to be continuous just as we pray for our daily bread. We have annual harvests to cultivate dependence on God which is our greatness and glory.

We cooperate in order to succeed. We can do what we are fitted to do, called to do, aided in doing.

Our task is to make a life, not a fortune; a character, not a reputation. Hence we must act in unison with God, with his objects and means and methods.

Men cannot make money without ceasing or pursue pleasure. "Desire shall fail" and to him who had laid up much goods it was said, "This night thy soul shall be required of thee." Men can pray without ceasing, they can cooperate with God, get help from Him, keep open to Him.

5. Prayer becomes a life-privilege, a duty transfigured by use. It is the key for Doubting Castle. Daniel prayed at peril of his life. Paul and Silas prayed in prison instead of complaining that their backs were sore and their stomachs empty.

We, too, can know the value of prayer. We are glad Paul tells us to pray without ceasing and that Tennyson says to us

Speak to Him, thou, for He hears, and spirit
with spirit can meet;
Closer is He than breathing, and nearer than
hands and feet.

* * *

It is the habit of Pharisees to reject Jesus and the Holy Spirit.—*Lawrence Keister, D. D.*

Profitable Delay

Tarry ye in the city of Jerusalem, etc.—*Luke 24:49.*

Why delay? Were not the fields white unto the harvest? Had He not urged them to hurry? Were not men perishing for lack of the Gospel message which they were commissioned to carry to all the world? Had they not been with the Master for three years? Had they not been well instructed? Had they not already shown ability to preach and teach and heal? Were they not eager to begin their great work of world evangelization?

We know now, and they soon found, that the power by which they were to win their victories over the world was not by organization, nor by ideas or principles, but by the Holy Spirit dwelling with them and working thru them. So, to delay until the Holy Spirit came was most profitable both for them and the world. Without the baptism with the Holy Spirit they would not have been prepared to endure hardships as good soldiers of Jesus Christ. Persecutions would have frightened them, and fatigue would have disheartened them. Their first duty was to tarry. The wisdom of it is seen by the results from the first sermon, after the Holy Spirit came upon them.

"Not by might nor by power, but by My Spirit, saith the Lord of Hosts," is not less true now than in ancient times. One with God has always been a majority. Gideon with his three hundred; Elijah alone on Mount Carmel; Shamgar with his ox goad; Jonathan with his armourbearer; helpless, alone, were invincible when they fought with God.

It is said that Napoleon on the eve of a battle asked an officer of his staff, "How strong is the line?" "So many thousand," replied the officer. "You are at fault," rejoined the emperor, "count me ten thousand. He who was the strength and inspiration of the line had been left out. So it is when we attempt to do God's work without the Holy Spirit. No amount of character or preparation is sufficient without this indispensable ally. Until the Holy Spirit becomes an indwelling presence in the soul we leave out Him upon whose presence and power alone victory is assured.—*Pacific Christian Advocate.*

* * *

Become worldly-wise and your sermons will lack edge.—*Lawrence Keister, D. D.*

Christian Sympathy

JOHN 11:19

When the American Transport, *Tuscania*, was sunk by a German submarine off the rocky coast of Scotland, nearly two hundred soldiers were drowned. Their bodies were washed ashore and buried at three points in large trenches, —78, 49, and 44. A Scottish Presbyterian Minister and a Church of England Rector conducted the burial services; and at the conclusion the American National Anthem was sung, and then the British, and a military salute was fired. A British Colonel worked night and day with the Americans; and he says that a public subscription was taken to erect an enduring monument. The women of that poor district in Scotland made large American Flags, patterned after a small silk flag found in the pocket of one of those that perished; and the American martyrs will rest under their own flag, among those that love to honor them.—*Rev. A. W. Lewis.*

* * *

"You Make Christianity Attractive"

LUKE 2:40, 52

A new rendering of Y. M. C. A. has become popular, on account of the excellent work the Young Men's Christian Association is doing in its Red Triangle service, meeting war conditions. It has received universal approval and commendation over all our great land by every class; and the boys to whom it ministers heartily express their gratitude. It has won its way in England, in France, and in Italy. Japan recalls the similar work done among its soldiers in the Russo-Japanese War. And now the initials stand for "*You Make Christianity Attractive.*" That too is the business of every disciple of Christ. Like Jesus we may grow in favor with God and man.—*Rev. A. W. Lewis.*

* * *

Harmony, not Uniformity

ROMANS 12:4

The colors of the rainbow blend to make white. In Jesus Christ we have the pure, white light of eternal life and beauty; and on earth we have the light divided into its rainbow colors by the prism of human nature. It is folly to complain that there are many colors, and that all should be the same. The results of Christ's work on earth in creation and in redemption will be to enrich the glor-

ies of Heaven with unbounded varieties of His Own glorious life, seen in the redeemed ones of humanity. It is fitting that there should be many different shades of the Church, all lovely hues of the Divine truth. It is fitting that the nations of earth should be allowed their own autonomy; and that is the hope of the League of Nations for Peace, after the war is over, and the despotism crushed that would force uniformity upon every nation, after its own selfish plans.—*Rev. A. W. Lewis.*

* * *

Little Angel of Terbeeke

The English soldiers, too, tell of wonderful Divine help. At Terbeeke a battalion of British was entrapped with Germans on three sides closing in upon them. On the fourth side was a swamp deep and impassable. Night came on and they were in despair, when across the swamp came a child of six years with a little dog. The child and his mother lived on the far side and he knew a path that was safe across. He sought his mother, but she lay dead outside of the town under German bullets. The soldiers eagerly followed the child back, one by one, and all escaped. So the "little angel of Terbeeke" came to their rescue, sent, as the Christian men in that battalion believe, by the hand of the Lord. This is one of many stories of the war, of which already volumes are accumulating.—*East. Methodist.*

* * *

Choose Your Country and Your Christ

JOSHUA 24:15

At the close of an evangelistic address Sunday evening the Pastor appealed to the audience. "If I had here the American Flag and asked you to rise and pledge your allegiance, you would all spring to your feet. How much more willingly should we pledge our allegiance to Jesus Christ and His Banner! Will you rise and stand for Christ?" In response every one without hesitation sprang up. Not one was left waiting for a second invitation. Many to-day are more than pledging their allegiance to our Flag. They are willing to make the supreme sacrifice for its honor. A Veteran of the Civil War when dying recently called his only son to his side. "Your great-great grandfather died in the Revolution; your great-grandfather died in the War of 1812; and I was in

the Civil War with four brothers, three of whom were killed. I want you to enlist and keep up the fighting honor of the family." Every parent faithful to Christ should call upon their children to be loyal to Christ and His Church.—*Rev. A. W. Lewis.*

* * *

"Man Proposes, God Disposes"

MATT. 2:13

As Napoleon was planning his campaign into Russia, he was reminded that "Man proposes, but God disposes." He insolently responded, "But I propose and dispose also." He became like Herod, and God disposed of him. Julian the Apostate said that after he had ended the war against Persia, he would persecute the Christians beyond endurance, so that the Galilean could not rescue them. Soon he was mortally wounded; and in dying he exclaimed, "Thou hast conquered, O Galilean." The Antichrist proposes to enslave all nations and proclaims "God with us"; but the Christ of the Beatitudes has not yielded to the "mailed fist."—*Rev. A. W. Lewis.*

* * *

Rally to the Flag

PSALM 20:5

Many American citizens dally around the flag, satisfied to shout an allegiance they do not feel, or have not manhood enough to live. Thousands have rallied and gladly enlisted, challenged by the greatness of the crisis. "Tramp, tramp, the boys are marching." Never before did America raise such an army to fight against a Foreign power, a power foreign to Democracy. The same marvellous response has been seen in the Red Cross Work, the Red Triangle, the S. A. War Work, and the Armenian Relief. The need of the Church are quite as urgent; and the issues are greater. Thousands of new men are rallying to the Church; but the response should be *Universal*.—*Rev. A. W. Lewis.*

* * *

The Young Coming to Their Own

1 TIMOTHY 4:12

This is the age of the young. Youth has marvellous possibilities; and it is a cause for gratitude to be young now. Yet there is a danger in the choice made by the young. Youth may be despised and wrecked. "American Youth," the organ of the Red Triangle, has a frontispiece in Feb. 1918 worthy to be perpetu-

ated. The young boy stands in the fore, with tools of industry. Back of him are sketches of his future. On one side, carelessness, idleness, evil companions and bad habits are seen to lead to a wrecked manhood; but on the other, studiousness, industry, kindliness, thrift lead to a manhood of worth to country and to humanity. The young are coming to their own these days, if they choose "thrift in money, muscle, mind, and morals."—*Rev. A. W. Lewis.*

* * *

All Secrets Become Public Print

MARK 4:22

The art of unearthing secrets and tracking the culprit has been almost perfected in recent years; and the present war has revealed the most cherished secrets of the spy system. Men will write upon their skin maps or drawings or messages in chemicals that are invisible; but when they have passed the lines of the enemy, they are treated with another chemical that will bring out the markings. A lemon bath has proved many a prisoner to be a spy. "Be sure your sin will find you out." When our secret life is pure and true and good, the revelations of the eternal light of God will be our joy. Death removes all disguises; and even in this world secrets are published.—*Rev. A. W. Lewis.*

* * *

The Marne Victory

The French people believe it was God who gave victory at the Marne. They now say that many people saw a great army of God in the sky over their army and that thousands of dead German soldiers had no visible wounds. It is unquestioned that the French were outnumbered three to one, that they were steadily being driven back toward Paris, that Germany had every reason to expect a speedy victory. But all was suddenly changed and the Germans retreated with terrible losses. Elisha and his servants saw a similar army of God defend Dothan. Surely far more momentous issues hung over Marne, and if ever God could be thought as intervening with power it would be there. "How did you win at Marne?" a French general was asked; he said, "God! God! And this is France, atheistic, pleasure-mad gay France! Think it out!"—*East. Methodist.*

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Chasing religious fads never makes strong Christians.—*Lawrence Keister, D. D.*

The Arena

Historical Geology, Historical Anthropology, and the Theory of Evolution

BY PROF. L. T. TOWNSEND, PH.D., D. D.

The discussion of this subject justifies and perhaps calls for a supplemental word as to the origin of the human race. Hypotheses can be reduced to three or four. One, is, that the earth and its atmosphere in certain favored localities, were in former times in such condition, tho never to be repeated, any more than an old man can become a young man, that life germs originated spontaneously. From those germs, all forms of life, vegetable and animal, gradually or by jumps have been evolved.

This Hypothesis from several points of view, has been shown to be entirely destitute of scientific support. The alternative, that the first man and woman, by accident or chance, sprang from the atmosphere, from the clouds or from the soil of the earth, is on its face, an absurdity so pronounced that it cannot be seriously entertained by any real sane mind.

The second Hypothesis is, that the human race was brought into being by an Infinite Creator, tho not from a single pair; there were instead, as is claimed, several pairs created, perhaps at the same time and in different parts of the world, where there were conditions favorable for the beginning of human life; one pair, for instance, in Asia; another, in Africa; another, in China; another, in America, or elsewhere.

This view essentially was advocated by the elder Prof. Agassiz. But it should be said that the Professor believed that all varieties of the human family, tho created in different localities, were sufficiently alike to be grouped as one species, and that this view is not really in conflict with the Bible on account of creation. The writers of the Bible were directed not to go beyond the origin of the white races and were to confine their attention chiefly to the History of Israel.

While having the highest respect for the standing of Prof. Agassiz, and while his view is felt to be not altogether destitute of scientific support, yet there are so many reasons which militate against its correctness, that it never can be received by the scientific world with any consid-

erable favor. It is highly probable that if the more recent researches and discussion had been at the command of the Professor, this view of different centers for the origin of the human race would not have received his support.

The third Hypothesis is, that one man and one woman at about the same time and in the same place, but in some manner unknown to science, appeared on the earth, presumably in the center of Asia, ten or twelve thousand years ago. From that man and woman have descended all the different branches of the human family. It would seem to follow, therefore, from all that has been said, that a supernatural or supernormal factor must be introduced; for billions of chances, multiplied by other billions, are arrayed against the only alternative, which is an accidental or chance origin of the human family.

Another additional and cautionary introductory word is this: that perfect confidence in fossil remains, is not, and for the present cannot be assured. For instance: many of the so-called "flint flakes" discovered in different parts of Europe for a long time were supposed to establish the theory of a Miocene man; but Professor Isaac G. Hayes, and others, have shown that man had nothing to do with them. They are extremely crude and mis-shapen; and just as perfect flakes can be produced by the action of heat and other natural agencies on fragments of flint rock. This is true of those found in the valley of Tagus, France, and of those taken from the auriferous gravels of California, which are among the most perfect specimens yet discovered.

The use of metals has been known in some parts of Europe, Asia, and Africa, for a long time. But in Australia and the Oceanic Islands, wood, bone and stone implements were in use until within three hundred years. The pottery of the naked Kavironde of East Africa is very much like that of the early Iron Age in Britain. The rough stone age, and the smooth stone age have not yet dis-

appeared from the world. In Mexico and Peru, from the earliest to the present time, bronze and stone have been used in common. Bronzes are found in the oldest Egyptian pyramids, while in comparatively recent historic times, the Egyptians made use of stone knives fixed in wooden handles, together with stone saws and stone lance-heads. Belonging to the earliest Babylonian civilization have been found both stone and metal implements. Tombs and ruins on the great Chaldean plains, also the ruins of Nineveh, yield flint, iron, and bronze implements and ornaments of identically the same periods.

While Europe was a metal age, North America was a stone age and remained such as late as the landing of the Pilgrims in New England. Even seventy-five or one hundred years ago, gun-flints in this country were used by the million. Hence, in settling the antiquity of the human race, the stone, iron, and bronze ages in some respects are entirely reliable.

As matters now stand, some fossils said to be of very early date may really be very recent; others thought to be very recent, may be much earlier than the era to which they had been assigned. In view of these facts, one can do no better than gather all available data, make of them a thoro study, and then classify as best one knows how; that is all any one can do. It is what the writer of this article will attempt to do, as far as possible, without prejudice or misrepresentation.

There is a Geological period called the Quaternary, that figures quite largely in the assignment of the phenomena belonging to the earliest history of the human race. Quaternary is a term often used in common with the Post-tertiary and includes the Pleistocene, Pliocene, Diluvial and the human periods.

It is perhaps no longer questioned by any historical geologist that early in the Quaternary period, there were in Europe vast forests in which roamed the "tyrants of the woods," the lion, the leopard and wolf, and in the plains were bears, buffaloes, elks and wild horses, and on the banks of rivers there were wild boars, rhinoceroses, and hipopotamus. And that during that period, the human family had wandered far from the original home. There appears to have been men who were savages, and

others who enjoyed at least a degree of civilization. But this should occasion no surprise, for in the twentieth century, there are criminals, who are in a savage state—as savage as any since men were men; who attempt and succeed in living "a savage life in the midst and at the expense of a civilized community."

In Northern and Southern France, in some parts of England, also in Belgium, the most interesting and prolific country in all Europe, in its fossil deposits, are found in the Quaternary period, weapons made of flint and bone used in killing animals or men; arrow-heads have been fixed in human bones. But all this is no worse than agencies employed in modern warfare. On the other hand many industrial implements such as bone needles with eyes have been found in different countries, suggesting the making of garments, probably from the skin of wild animals. This may be regarded as the beginning in Europe of "The Tailor's Art."

In some of the caves are found shells, evidently pierced for the making of necklaces. Sir William Dawson in his article entitled *The Meeting Place of Geology and History*, describes a necklace made by those primitive people "composed of large teeth, on each of which was the figure of a different animal."

William Boyd Dawkins, in his book entitled *Cave Hunting*, speaking of the oldest engravings made by man of the stone period, on the mammoth tooth and reindeer horn, says: "The most clever sculptor of modern times would probably not succeed very much better if his graver were a splinter of flint, and if stone and bones were the material to be engraved."

Dr. J. J. Walsh, Professor of Psychology, Cathedral College, New York City, in remarks made before City Club in Boston, spoke with apparent confidence when saying that "in the cave-men's" dwellings we find spoons, decorated and made artistic. We find drinking cups, artistic also. We find lamps. We find the finest pictures of animals that have ever been made, of which at least there is any known record. The caveman invented brushes, pigments, and oils with which to do his painting." While the Professor, of course, is not sure that the stone men invented painting materials, for they may have come from an earlier civilization yet, the stone men certainly used them.

On the cave walls in Southern France have been found paintings of the aurochs, horses, mammoths and rein-deer, drawn with a remarkable accuracy; in some places they are covered with stalactites, two inches or more in thickness.

The Marquis De Naillac, who has given an excellent description of these antiquities, remarks that "the drawings are wonderful" and that "we are justly astonished to find such artistic performances in times so distant from ours, in which we did not suppose a like civilization was possible."

There have been found in these pre-historic deposits fragments of bright minerals and gems used for ornaments that must have been brought into Belgium from distant places, showing that those most primitive men had commercial dealings with people elsewhere. (See *The Human Species*, by Quatrefagen).

The so-called "tallies" found with human skeletons that are admirably illustrated in the *Reliquiae Antiquitanae* of Christy and Lartet show that the oldest European men were familiar with what might be called the rudiments of writing.

Just when pottery for cooking purposes came into general use in Europe is as yet a matter of inquiry. The same may be said of the domestication of cattle, dogs, and horses, tho probably this was done at an early date.

There are, in France, fortifications and stones representing what are called "The Megalithic remains of men" that must be very ancient.

Numerous drawings of very early date, rudely carved on the walls of caves and on the antlers and bones of the reindeer, show, according to M. De Foux, who made extensive explorations in Southern France, that those pre-historic people, indulged in performances that afforded amusement. He says: The main attraction of these performances seems to have been the torturing of the mammoth. Pictures of the huge beast safely confined in a pit just big enough to hold him, with cavemen assailing him with stones and arrow-heads are numerous. This pastime of 'mobbing the Mammoth' evidently filled our early ancestors with as much delight as the modern bull fight affords the Spanish and Mexican people. The carvings show that the function was well attended by spectators of both sexes."

In recent discoveries in Western France by Pieppe and Leporterie, there have been found statuettes of the highest antiquity, showing that men wore a kind of dress-coat, confined at the waist with a girdle, something like those worn by ancient Egyptians. (*Bulletins de la Societe de Anthropologie de Paris*, 1894).

Prof. Boyd Dawkins maintains that there are evidences from certain carvings that men in the early stone age wore gloves to protect their hands as men do now. (*Early Men in Britain*.)

There are in many localities ruins of fire-hearths, burnt stones and fragments of charcoal; showing that men could build fires and cook food. There are many convincing evidences that some of the cave men respected the bodies of the dead and appeared to have believed in a future life.

In Germany similar evidences of pre-historic art have been discovered. In Credner's *Elements der Geologie* (1906), is this paragraph: "The great abundance of the articles of workmanship of the Quaternary man give us a pretty clear picture of his civilization and habits of life. . . . Towards the end of that period, a certain sense of beauty and of art in the production of weapons and implements, of carving and drawings, began to develop itself among them."

(TO BE CONTINUED)

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Little Duties

LUKE 16:10.

A tiny paper was taken from its drawer, lighted, and carried up a winding stair. "Where are we going?" it asked in alarm. "Up above our sleeping room," the keeper said, "to the tower. The ships are seeking the harbor, and we must show them the way." "But my rays are so weak," the taper protested, "they cannot see me from afar." "Shine on, little one, and leave the rest to me." Then he strode aloft, and from the wee flame lit the great lamps whose light was caught by the massive reflectors and flung far out to sea. When that was done, the tiny taper was put out. Whether any ship made the entrance before the waxened thread was extinguished, this deponent saith not. Perhaps it does not greatly matter. But God be praised that the taper made of itself a whole burnt offering for those who knew it not.—*The Kingdom*.

How the Jesuit is Made

BY MARTYN SUMMERBELL, D.D.

The company of Jesus, the Society of Jesus, or what is known to us familiarly under its briefer title, as The Jesuits, was formally organized on April 5, 1541, under authority granted by Pope Paul III, the previous year. Its first General was Ignatius de Loyola, a Spanish priest, who had been a soldier in his youth, and who had conceived the idea of a new order, which could help the church by acting as the special militia for the Pope. His original Company consisted of seven, himself being one, and five of the seven were natives of Spain. When the Company was finally organized three more recruits had been added, making their actual roster ten. As they recognized Ignatius as the master mind they made his election to the generalship unanimous.

The new Society took form and color from the enthusiasm of its founder, and from the exigencies of the times. Its constitution was unique, nothing like it having appeared in the church before. In the usage of the church the great fraternities of monks were known as "Orders," such as the Order of the Dominicans, the Franciscans, or the Augustinians. The new body was named The Company of Jesus. The term "Company" is significant of its semi-military system, and of its wholly arbitrary discipline. First, last and always Loyola was the soldier. His place at the head of the Company was that of General. As General he never presumed to advise, he always commanded. His subordinates, tho of highest grade next to himself, did not concur; they were to obey.

The Motive and the Membership

When he enlisted in the service of the Pope, it was his intent to deliver the whole momentum of his Company, and so far as he could compass it, the momentum of the whole church, directed with the force of a single will, to the support of the papal power, and to the destruction of the Protestant movement.

To accomplish this he built up in his Company a shrewdly elaborate organization, on forms of instruction, discipline and procedure which were altogether his own.

As for the membership, the Company was divided into six grades or classes,

beginning with the novice, who as the term implies, is the candidate for admission to the Company, and is taking the first step in his profession. Such a novice, if faithful in duty, if sufficiently pliable under the will of his superiors, and if zealous in all concerns that have been committed to his charge, becomes eligible for enlistment, and the chance to rise from grade to grade. The period of the novitiate is two years or more, but only the most extraordinary circumstances could make it less.

The studies upon which he enters when he is advanced from the novitiate are the several courses in arts, the equivalent of work in college, upon which he labors for five years at least. When he is qualified to pass a creditable examination in arts, he is given the Bachelor's degree. If he still continues obedient and proficient, he is set for the next five or six years to teaching junior classes. After this extended period, if his conduct is unimpeachable and his progress satisfactory, he can devote five or six years to theology. When he can pass the theological examinations, he is fitted for the fifth grade, and is ordained to the priesthood. But even as a priest he is still, as one might say, on the threshold of the Company, for it is only after faithful service as a priest that he is accepted into the sixth grade, and so make a member in complete standing in the Society. As you have observed, all these grades consume much time, and no matter how obedient the novice, or how resolute his application to study, he will seldom reach the sixth grade before his forty-fifth year, and after thirty-one years of toilsome probation. Only those who are of the sixth grade are qualified for holding office in the Company.

Loyola, with his subtle mind, planned these successive grades and promotions, with the understanding that they would furnish a powerful stimulus to zeal and loyalty in the membership. For one of the things that the Jesuit learns very early is that there is no honor on earth that can compare with the prospect that opens out before the faithful member of the Company. And furthermore, the protracted term of preliminary service, thirty-one years before reaching the sixth vow, fixes a habitude in the ways

and traditions of the Society, which become second nature and unchangeable thruout life.

The Offices and the Officers

Following out the military spirit, all offices in the Company, other than that of General, are gained by appointment.

The General is elected by a congregation of delegates, who are chosen from those who have taken the fourth vow, or those above it; and once that he is elected he serves for life. As General, his power over the Company and all its possessions is absolute, and limited only by the constitution, which he must not alter nor infringe.

The General appoints the Superiors in the five great provinces or districts, into which the Society has divided the world; and he also designates all officials who are to have charge of residences, colleges or novitiates. These Superiors and other officials are regularly commissioned for the term of three years; but the General may remove or transfer any of them at his discretion.

From his first coming into the Company as a novice, even up to his possible elevation to any of its highest offices, he is subject to a sleepless watch upon his every act and if possible upon his every thought. The Count von Hoensbroech, who was for fourteen years a Jesuit, till he forsook the Society in December of 1892, tells us that the pupils in a Jesuit school are never left alone. Thus he says of the school in Austria which he attended. "The external supervision, too, is very strict and suggestive of a reformatory. Whether at meals, study or play, whether asleep in bed or at prayer in the chapel, a pupil is never left alone. Not the faintest degree of trust is placed in his moral responsibility."

Rules of Discipline

The same author tells how in the same school he suffered from the "stone-throwing," (*lapidatio*) which is the Jesuit term for the students finding fault with one another. Of this practice he says, "Now and then, indeed frequently, the Novice Master, after the daily instruction, asks who will volunteer for stoning, or sometimes he himself, without waiting for volunteers, appoints the victim. He kneels down before all the other novices, and the stone throwing begins. Each of his fellow novices points out the faults which he has observed in him. At the end the Novice Master also

casts his stones, which, owing to the intimate knowledge which he possesses of all the pupils, never fail to hit their mark."

This was scrutiny in the open, but beyond this it has been the policy of the Society to have every member under constant supervision, and to have regular reports of his conduct, and almost of his thoughts, which are sent up to the General. Every week in Europe, and every month in the other provinces, every head of every Jesuit establishment reports to the General in writing every event of moment that comes under his observation. Besides this, every member is encouraged to report to his Superior, under the seal of secrecy, any failing however slight, of any other member; and in the same way every Superior is liable to be reported secretly to his Superior. Implicit and absolute obedience is the rule in the Company of Jesus. Loyola made it a test of orthodoxy to be ready to declare that black was white, if the church said so. Even the General himself, whom all are to obey, in Loyola's own words, "as if Christ were in him," was made subject to a council of six, who were named by the congregation, and whom he could not remove; and one of the six was to be with him at all times, in order to warn him of any weakness or mistake.

The mechanism of the Company, as it was devised by Ignatius, seems to have been perfection itself, for the ends it sought to achieve. It restrains, and at the same time it stimulates. It confers almost unlimited power. The Society has been aptly termed "a naked sword whose hilt is in Rome, and whose joint is everywhere." The Italians, who have good reason to know something of the matter, dread the General of the Jesuits even more than they do the Pope himself. The real Pope they call the "White Pope," but with sinister significance they refer to the Jesuit General as the "Black Pope." By this they suggest that the Jesuit General is mightier than the Pope and moves in darker ways. In this estimate they are probably correct. For as a fact, altho the Society was established for the Pope's service, whenever there has been any controversy with the Pope about its plans or its prerogatives, it has either outwitted the Pope, or stubbornly defied him. When Pope after Pope has disciplined the Society, or declared it abolished, it

has merely bided its time, and presently it has cajoled some other Pope to issue a decree in its favor. Altho utterly overthrown and abolished, it still lives, and is intrenched in the life of the church more firmly than ever.

Sharpening the Tool

But something should be mentioned respecting the life and discipline of the individual member of the Society of Jesus, and about the devices which are employed for making him an automaton, a blind tool in the hands of his Superiors.

The candidate for admission to the Company begins by cutting himself loose from the world and all its ties and affections. He renounces all his possessions and all his relatives. By a refinement of ingenuity, which must tend to alienate the hearts of his kindred, when he surrendered his property on entering the Company, he was required instead of giving it to his relatives to bestow it on the poor.

Loyola himself, when he left Spain behind him in order to study in Paris, forsook both his country and his home. Once afterward he took a hurried trip to the peninsula, but there is nothing recorded which shows that he ever felt a throb of interest in his native land, or in his own family. He had broken every natural tie, and these became to him as if they had never existed. And the young man today who enters a Jesuit residence is trained to put his own people out of his heart. Allusion has already been made to Count von Hoensbroech, who was for fourteen years a Jesuit. He tells this same story of the systematic uprooting of family affection in the Jesuit plan of education.

In his case he was grieved because according to the requirement he must be separated from his home. He quotes the rule, referring to members of the order, "They should lay aside all natural inclination towards those to whom they are bound by ties of blood," and to this he adds for himself, "Thus the true Jesuit becomes a creature without heart or feelings, to whom father, mother, brothers and sisters are nothing but subjects for his activity as a member of the order, just like any other persons."

We are indebted to the Count further for a letter, which was written by a novice from the novitiate house in Vienna, when Austria suppressed the So-

ciety in her dominions in 1773. As the house for novices was closed, as well as all the Jesuit residences in the Empire, the young man was forced to seek shelter in his father's house, and wrote to advise him accordingly. But he also advised the father as a Jesuit he would have to resist any attachment to flesh and blood; since, so he said, it is one of the strongest chains with which Satan tries to bind us to earth." So he went on to stipulate that he should have a special room given him in the house, where he might live by himself, and continue his accustomed manner of life. At this point this interesting youth went on to remind his father, in these terms: "From this time forth none of the maids shall enter the room; nor yet one of my sisters. And I desire to remind my dear mamma that Saint Aloysius never looked on the face of his mother."

There you have the product of the Jesuit spirit down to a comparatively modern time. It was Loyola's purpose to cut his priests and teachers from all earthly ties. The novice who entered his Company was to come with nothing, and was never to have anything. The Company was to own him, body and soul. It was to be to him father and mother, and practically his world.

How Obedience is Produced

After the ceremony of renunciation, the next step for the novice was to acquire the habit of obedience, strict, unswerving and absolute. This was to be not merely implicit, following the letter of the command; but beyond that the novice was to be so completely emptied of self as to make his compliance, as one writer expresses it "complete, instant and joyful."

As a preliminary move the novice was to confess all his secrets. He was to communicate all his faults; and more, he was not to suffer a false modesty to hinder his communicating to his confessor all his virtues. He was not permitted to conceal his most hidden thought. The Society was to see him thru and thru.

Sometimes on his first night in the novitiate he was put to a test of submission. After he had retired, and had gotten soundly asleep, he was awakened and bidden pick up his mattress and go to another room. When he was well settled after this interruption of his slumbers, he would be awakened and directed

to move again. If he murmured or raised any objection, he would be dismissed at once as not being docile enough for the Society.

It is related of Loyola himself, that he sometimes would command a professor of theology to exchange places with the cook; or a priest to halt in the midst of singing mass, and go out into the street. Whatever he ordered was to be obeyed instantly, and without question.

A remarkable regulation which was framed by Loyola himself was to the effect that no member of the order was to aspire to the rank above him, and if a secular member, and he was unable to read, he was not to learn to read till he had received permission.

There is a story still current among the novices of one who did not stir all day from the master's room, because he had been told to stay there, and his obedient spirit is held up as a model for imitation.

A School Day at Pau

An observer describes how the novices are trained at the present time in the Jesuit's school at Pau, in the southwest of France. Tasks are set for them for every hour of the day, and the day starts for them at four o'clock in the morning. Our writer describes their getting up, which is always at the same time, winter or summer. "At the first ding-dong, a series of jumps on to the floor is heard in reply. For the bell is the voice of God, as Ignatius says; and as no novice would have thought of rising without leave an instant before, so no one would even for a second hesitate to obey the divine call."

Here is another scene in the same school, as it occurs on a fast day. The novices are going down into the dining hall. They all pass by the master, who stands by the door as they enter. Why is this? "Because they must ask permission to take the frustulum—a morsel of bread, allowed by dispensation to all who fast. And if they do not wish to avail themselves of the dispensation? Then they must also ask leave not to avail themselves of it."

The multiplication of such practices to promote obedience gives point to a jest, which the Jesuits whisper among themselves. For even the Jesuit can jest at times in a subdued and jesuitical way. I can imagine them smiling quietly to themselves as they tell of the novice who was on his death bed, and who sent for

the master, in order to ask leave to quit the novitiate; for he could not think of taking such a liberty as dying before he was given permission!

But jests aside, we may understand that the whole trend and life of the Society, and all its customs and traditions are directed with the utmost shrewdness toward breaking the individuality of every member, and training him into a habitude of unreserved submission. Here is a handful of maxims, taken from the "Spiritual Exercises," the manual appointed for the daily use of the novices. "I ought to desire to be ruled by a Superior, who endeavors to subjugate my judgment and subdue by understanding."

"When it seems to me that I am commanded by my Superior to do a thing against which my conscience revolts as sinful, and my Superior judges otherwise it is my duty to yield my doubts to him, unless I am otherwise constrained by evident reasons."

"If submission does not appease my conscience, I must impart my doubts to two or three persons of discretion, and abide by their decision."

Of course those two or three persons of discretion must be members of the order and their being "of discretion" means that they must have been well and thoroly trained, and being so their judgment would have to coincide with that of the Superior, so that road would carry the doubter to a fixed conclusion.

"I ought not to be my own, but His who created me, and his too, by whose means God governs me, yielding myself to be moulded in his hands like so much wax."

It is to be remembered that this manual of "Spiritual Exercises," from which the maxims mentioned are quoted, was composed by Loyola himself, and that from the inception of the Society, it has been the standard of discipline, as well as the active agency by which the Jesuit disposition has been created and trained.

There are other interesting similes which Ignatius employed to explain the extent to which a member should yield his will to that of the order, and which are to be found in that same book of "Exercises." According to these the standard set up by which the good Jesuit should measure his obedience, would be

"A corpse, which has neither will nor understanding."

"A small crucifix which is turned

about by the will of him who holds it."

"A staff in the hands of a man, who uses it as may best assist or please him."

By practices like this the Jesuit is trained not only to go and come at the word of command, but also to become, as Southey has so well expressed it, "an empty suit of clothes with another person living in them."

The Jesuit an Automaton

While the Jesuit is not allowed to act for himself, but must always move as he is directed, he is not even permitted to think for himself. Acquiviva, who was General for thirty-four years (1561-1615) laid down a code of laws, "The Ratio Studiorum," a book which is still used as a text in the Jesuit colleges, in which it is taught that a teacher is not to permit any novel opinions to be discussed in his class, nor even mentioned. He is not to cite the opinion of an author, who is not of known repute, and is not to permit it to be done by those under him. Opinions which are regarded by the church as false or obsolete are not to be named, not even for purposes of refutation. Professors of biblical literature are always to support the reading as given in the Latin Vulgate, and they can quote from the Greek and the Hebrew only to support the text of the Vulgate.

By regulations of this nature the mind of the novice was scooped out, and that of his Superior was substituted. The true Jesuit becomes an automaton, and registers like a puppet pulled by a string the mind and thought of the General of the order, the one man at Rome, who, unseen, stretches out his hand by help of these super-serviceable agents to the remotest ends of the earth. And we do not grasp the amazing subtlety of all this elaborate enginery until we perceive that all this subjection of the will of the subordinate to his Superior was granted in the name and for the sake of God.

Loyola himself was a man in whom devotion had become a master passion. You may not regard him as an intellectual leader like Luther, or Calvin, or Zwingli; for he was never that. With him mind was always the servant, never the guide. He abhorred all learning which in any manner seemed to detract from the ardor of piety. He habituated himself to all manner of spiritual exercises, meditations, penances and prayers. He is said on one occasion to have gone

without food from one Sunday to the next.

Devout thus to the point of fanaticism, he forced his Society to exhibit the most active evidences of piety. He had recruited them into his Company of Jesus. Then they must model their conduct on the example of Jesus. They must be mild, uncomplaining, deliberate of movement, and must have their temper under the strictest control. Whatever the provocation they suffered they were never to return an angry reply and were never to permit themselves to be betrayed into any sharpness of speech or tone. Every movement was to be moderate and sedate, and nothing whatever could excuse violation of this rule. As for prayer, meditation and self-examination, all were to be constant.

One day Loyola asked Fabre, who was one of the original seven, how often he examined his conscience.

"Every hour," replied Fabre.

"That is very seldom" returned the General, with a tone of rebuke.

Such examination of the conduct and the soul are constant among the Jesuits. There is a "conscience-searching" which is common to all ultramontane Catholics which precedes confession, and with the Jesuits this takes place twice every day, at mid-day and in the evening.

The Book and the Chain

But what is called the "Particular Examination," is a peculiarly Jesuitical practice, and one which is so unique that it is well for us to take Count von Hohenbroech's description of it nearly in full. Of it he remarks, "Were it possible carefully to watch a Jesuit during the ordinary conscience-searching, he would be seen to draw out a little pocket-book and make notes in it. That is the 'particular examination book.' And were it possible to observe him the rest of the day he would be seen now and then to put his hand under his robe and pull something in the direction of his left shoulder. This means that he is pulling the 'particular examination chain.'"

"The particular examination is the searching for a single fault or endeavor to attain a special virtue, both faults and virtues being interpreted in the widest sense, since often little faults, peculiarities in manner, speaking, walking, eating and the like, and the attainment of a courteous and polite bearing are made the objects of this examination.

"Every victory over the fault, every achievement of the virtue, is recorded by means of pulling the chain, which consists of movable wooden beads representing units and tens, and at noon and in the evening the number of victories and virtuous actions is recorded in the note-book. These are added up every week and month, and the total compared with that for the previous month or week. In this way an account is kept and a balance struck, and now and then the Superior demands a statement of accounts."

Under a discipline rigid and exacting as has been described a novel force was created in human society. There had been bad men before. Men had been associated in fraternities before. But there had never been men like these, who were trained to devotion and cultivated in the service of God, and yet who were trained to regard their submission to the will of their Superiors as identical with their obedience to Christ. It was a novelty to encounter men who crushed conscience conscientiously, and who had come honestly to believe that their suicide of conscience was an act of loyalty to Christ. Ever they held the motto of their Company before their eyes, "Ad majorem Dei gratiam," "For God's greater glory," and to bring about that greater glory of God all else must be turned aside.

Such a Society based upon such principles, and offered by shrewd and determined men, must prove itself a power in whatever direction it inclined to move. The results show that no single act of any Pope of modern times compares in advantage to the papacy with that of Paul III, when he subscribed to the constitutions of this Society of Jesus. Its services to Rome have been incalculable. It was established at a moment when the papacy and the Catholic power was in the decline. The Protestants were confident, and the Catholics were despondent. More than all other influences combined the Jesuit order in the sixteenth century served to revive the drooping courage of the Catholics, and lead their ranks from the defensive position, to make active assault upon their adversaries.

It was the Jesuits who instituted long needed reforms. It was the Jesuits who revived an interest in learning in the Catholic universities, an interest which the Protestants had been holding a mo-

nopoly of for a long time. It was the Jesuits who formulated definite plans of action for the papacy and pursued them unswervingly to their conclusion. It was Loyola and his order that gave check to the progress of Protestantism. But for the quarrels of the Protestants among themselves, and for this new unity in Rome there would soon have been no Catholic party and no Catholic church.

That Rome exists today, stating facts as they are, and giving credit where credit is due, must be attributed in large measure to that soldier-priest, Ignatius Loyola, the creator of the Society of Jesus, which has followed his distinctive policies, and been the principal champion of the papacy. Sometimes the order has acted out in the open, sometimes in backstairs intrigue; but ever and always it has been the inveterate foe of Protestant doctrines and Protestant liberty in church and state. And as such a foe it must ever remain. For in constitution and in tradition it is the opposite of the Protestant spirit in every important respect. And it is well for us to understand this, and to know something of its ways and purposes, in order that we may not be taken unawares. For in this struggle which is for life or death, eternal vigilance with Protestants coupled with a devotion to Christ which matches the devotion of the Jesuit to his order, is the price of their safety.—*Christian Workers Magazine.*

* * *

Transformation Power

A young man from one of our towns, at home a lazy, drinking, almost worthless fellow, has just received a medal of honor for a brilliant act of heroism in France. With two other soldiers, he ran across "No Man's Land" to capture a sharpshooter who had sniped several in his troop. His two comrades were killed but he returned with his prisoner thru a storm of bullets. If men can be so changed by love of country who will set bounds to what love of Christ can do in conversion and sanctification? The love of God is shed abroad in the heart by the Holy Spirit and a Saul becomes Paul; Wesley in Georgia becomes Wesley in England, and "hell-fire Jack" becomes "Heavenly John," not in one instance but in a multitude no man can number.—*East. Methodist.*

The Bible will come Back

The Book of books has not been banished. It is in the student's library, on the family center-table and in every book-store. It is in transit, by mail and express, on every railroad and steamboat line—going in every direction and to every point on the globe. It is on the pulpits, in Bible-school classrooms, and in the pockets of our soldiers. Where could one go and not find the Bible?

Nevertheless, the Bible, in a sense, went away—was pushed away. As a book, it remained in Germany; but, as God's revelation to man, it disappeared from German teaching and German thinking. And, sad to record, the word of God was displaced, to a great extent, by rationalism and materialism in England and France. Nor did America escape the widespread calamity. Aided by German rationalism in our colleges and universities and literature and many pulpits, our unscrupulous commercialism, our phenomenal prosperity and our love of ease and pleasure superseded the living Word in our thoughts and purposes and activities.

In August, 1914, we heard the sound of cannon—but it was in Europe, and we were not frightened. Two and a half years passed, and still we felt secure. Even when great head-lines in the daily press assured us that we were actually participating in the war, we were calm and felt that the conflict would pass without hurting us much. Nor did the first few months of our experience as a recognized factor in civilization's struggle for existence arouse us from our lethargy—we kept thinking we would escape hardships, and that it would not be necessary for our boys to serve at the front.

The recent months have, however, wrought a great change. Our young men have been gone long enough to create a yearning in our hearts for their return; many of our boys—our own brave lads—are overseas, and their blood is flowing; our business is beginning to feel the strain of war, our purses are being emptied, certain foods are becoming scarce, and we are already feeling the pinch of inconvenience and economy.

The situation is not yet as severe as it will be. We must pay the price, and we will do it bravely and patriotically. Nevertheless, we will lack comforts, and we shall sorrow. The heavy hand of nec-

essity will tax our property and incomes to the limit, and we will have to give and give and give to the righteous causes that will press. Sacrifices these, but they will be lost sight of in the great sorrow which, like a black cloud, is slowly descending upon us. We shall continue to be patriotic and brave, but we shall not be able to restrain our tears—it's human to weep.

Here in the United States our spirits will be broken. We shall rely upon our own strength until it fails—and it will fail. Then we shall do as the Hebrew people did when they reached the limit of their own strength, and as every other nation that knew of God has done in times of pressing necessity; we will turn to God—we will read the Bible again, and fling ourselves upon its principles and promises.

The Bible, not a book mutilated by the scissors of speculation, will come back to, not only the United States, but England and France and all the nations—not excepting Germany. Even in that benighted land—where Thor now reigns—the women, the old men, the children, and the remnant of middle-aged men who will return to their reduced homes, will wring their hands and wail and ask, "Where is God?"

The people of Germany, and every torn, bleeding country, will ask this question—it is as inevitable as the rising of the sun.

The God who, in Christ, comforts and strengthens crushed, anguishing souls, is not brought near by theories of evolution, treatises on psychology, philosophizings and books on culture. He is presented to the souls that feel their need of His counsel and strength by the Bible—not speculative discussions about the origin of the Bible or skeptical criticisms of the Bible.

The Bible will come back into the thinking and the life of the world, and that right early. The night is black—there's not a star in sight. But when the sun will rise again, and the morning, tho it will dawn on a tear-stained world, will be bright and glorious with promise.—*Christian Standard*.

* * *

Give me the money that has been spent in war and I will clothe every man, woman and child in an attire of which kings and queens would be proud. I will build a school-house in every valley over the whole earth. I will crown every hillside with a place of worship consecrated to the gospel of peace.—*Charles Sumner*.

Current Religious Thought

Historical Criticism and the War

The expected has happened. Every champion of reaction and obscurantism declares that the war is the outcome of German Higher Criticism. Germans, they say, first undertook to break down faith in the Bible in order that they might break down the peace of the world. The only hope that is left to the church of Christ is a return to the theories of verbal inspiration, a belief in the end of the world and the speedy coming of Christ.

Nothing could be more absurd. The Theology of the Kaiser is not the theology of the modern theological world. It is the theology of orthodoxy and of confessionalism. The God he sets forth is the same God that the theological reactionary presents. He is not the God of Jesus; he is not the God of the prophets. He is the God of the persecutor. He is the God to whom Luther appealed when he justified the slaughter of the peasants; the God summoned to justify the imprisonment of Grotius, the persecution of Crypto-Calvinists, the execution of John Barneveldt.

The War is an outstanding evidence of the bankruptcy of orthodoxy as a moral force among the nations. The theology which is preached by the reactionaries is the same theology which has justified every war which has been fought since the days of Christ. It is born of misuse of the Scripture, an unwillingness to face the moral demands of Jesus, and a denial of the supremacy in history of a God of love and justice.

Literalism is the court of appeal of men who refuse to pray for the triumph of American arms, and who prefer a Messiah of the Jews to the Christ who himself refused to be called the Son of David.

Historical criticism has not given rise to German worship of force. It has opened the way to a true understanding of how to do justice, to love mercy, and to walk humbly before a God who is the God of Amos and Hosea, of Isaiah and Jesus.

The effort to identify the historical study of the Bible with German Kultur elevates a theory of inspiration above a faith in the God of law and love, and limits the moral power of Jesus to the rescue of individuals from vulgar sins.

Such religious teaching as is now organizing prophetic conferences and damning an honest and intelligent use of the Scripture is 'ruining the church and hindering the spread of a genuinely Christian civilization.

Such propaganda so misuses the Bible as to make it a menace to genuinely religious faith. To identify it with piety is to make piety pre-Christian. To demand that the doctrines which it draws from its perversions of inspiration shall become the dominant rule of the church is to make it certain that the church will become composed of groups of men and women who are a hindrance to the spread of the gospel of Jesus. Literalism threatens the very heart, not only of the Christian religion, but of civilization. A theology under which the present war was possible holds out no promise of lasting peace.

Only he who approaches the Scripture in sympathy with this historical method is capable of intelligently applying its revelation of God to the world in which we live.

The call is coming from all the world for a new recognition and a proper understanding of the Bible. The world can never be saved by the theology of the past. The church cannot be saved unless it faces the future with a conviction that it has a God as big as its ethical task, and a Bible with an inspiration that refuses to be curtailed by a theory that was born in the Dark Ages and organized in the years of brutality and international injustice. *The Biblical World*, May, 1918, Shailer Matthews, Editor.

* * *

German Kultur not a new Thing

"Every village they have passed thru has been the victim of what is only organized pillage. Every city has been practically sacked, ransacked on system; its citizens plundered, its civil officials terrorized, imprisoned, outraged, or killed. The civil populations have been, contrary to the usage of modern warfare, forced to serve the invading armies, brutally put to death, reduced to wholesale starvation, and desolation. Vast tracts of the richest and most industrious districts of Europe have been deliberately stripped and plunged into famine, sole-

ly in order that the invaders might make war cheaply. Irregular troops, contrary to all the practice of war, have been systematically murdered, and civil populations indiscriminately massacred, solely to spread terror. A regular system of ingenious terrorism has been directed against civilians, as horrible as anything in the history of civil or religious wars. Large and populous cities have been, not once, but twenty, thirty, forty times, bombed and burnt, and the women and children in them wantonly slaughtered with the sole object of inflicting suffering. All this has been done not in license or passion, but by the calculating ferocity of scientific soldiers."

The above was not written, tho it might have been, yesterday, last week, last month, or last year. It appeared in the English Fortnightly Review February, 1871, shortly before the surrender of Paris. Frederick Harrison, the writer, is still alive. Its statements were true then, are true now. Julius Caesar in his Commentaries narrates events which show that even before the time of Christ the Germans demonstrated the possession of all the rudiments of their modern "kulture." It is no new thing; and hundreds of thousands of men will have died in vain in this war if this sinister thing is not absolutely and utterly exterminated forever by the forces of civilization arrayed against it.—*Journal and Messenger*.

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Critical and Exegetical Questions

BY L. W. MUNHALL, D.D.

That there have been and are critical and exegetical questions about which men may differ, with a lawful liberty of opinion, pending the arrival of satisfactory and conclusive evidence, no man denies. To doubt, here, is simply to suspend judgment till the evidence appears. But to doubt, in such a case, is not to deny. It means only hesitation either to affirm or deny. What was the precise year, month and day of the birth of John the Baptist or of Jesus? Was the presentation of Jesus in the temple before or after the coming of the Wise Men to Bethlehem? What was the year of Nebuchadnezzar's first raid upon Jerusalem? When did Daniel's 70 year-weeks begin and end? Who wrote the Book of Job? Again, which is the correct exegesis: "All who sleep in the dust of the earth shall awake at that time," or "Many out from among

the sleepers of the dust of the earth shall awake at that time?" Which is correct: "We in the East have seen His star," or "We have seen His star in the East" and many such like and other questions? Liberty to differ exists so long as the evidence of the truth is not present to the mind. None of these questions affect any doctrine of the Christian religion. But to claim that such lawful liberty confers and guarantees the lawless liberty of choosing and adhering to a false opinion whose disproof is at the door; the right to deny the most overwhelming and conclusive evidence and denounce it as unsatisfactory in the interest of a preconceived theory and foregone conclusion, built on false methods of study, false criteria, false canons of history and exegesis; to indulge a purely subjective and speculative criticism and interpretation; to construct a system of revolutionary, negative and destructive work on the basis of false assumptions and conjectures without end; to openly assail, not merely the genuineness, authenticity and inspiration of the Scriptures, of Moses and the Prophets, of Jesus Christ and the Apostles—even denying like "the spirit that denies," and subverting the historical foundations of the Hebrew religion and of Christianity; striking at the Person of Christ, and so striking at every doctrine of the Christian faith—and all in the name of "Christian Scholarship"—this is not only a false logic, a conclusion wider than its premises, but is the claim of men vain in their own conceits, insensible to moral obligations and repudiating solemn ordination vows.—*Eastern Methodist*.

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Ben-Hur

A railway train was rushing on to its destination. Among its passengers were two strange men, cultured and congenial. They talked of many things on the way. Finally, and naturally, for men of that type, the theme of conversation was Jesus of Nazareth. One of them said he thought an interesting romance could be written about him. The other promptly agreed with him, and added, "And you are the very man to write it." They thought that a popular sentiment regarding him should be brushed away, especially the delusion concerning his divinity, and that he should be portrayed in his true colors: that type of a glorious man. The man

who made the suggestion was Col. Robert G. Ingersoll, and his companion was Gen. Lew Wallace. They separated and Wallace began at once the preparation of the proposed book. In this preparation of course it was necessary for him to become thoroly familiar with the life and character of the Savior. And when this was done it was perfectly natural that his skepticism should flee away, and that he should write one of the greatest books of its kind in the world, *Ben Hur*.—*Rev. M. M. Davis.*

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Hunter of German Spies asks Aid of all Loyal Americans

Charles F. De Woody, the chief of Secret Service in New York, divides enemy aliens into four classes, which he says will bear watching every minute of every hour of the day or night. Here is the way he classifies them:

The propagandist.

The informant.

The labor agitator and disturber of industrial conditions.

The incendiary and bomb maker.

He wisely begins with the most dangerous—the propagandist. He is the prime-mover. His head-quarters are Schools and Publishing Houses. He is not working for gold but god—the Kaiser's other self. When his mask is off, the artist shows his real self, and who his real master is.

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The "Black Death," which ravaged China in 1546, is said to be breaking out again in Asia.

The estimated number of Sunday School scholars in China is no less than 200,000 in 4,000 schools.

Arizona became the twelfth state to ratify the Constitutional Prohibition amendment when on May 24 the Senate's vote was unanimous.

Church Denies Vote to Women. During the Protestant Episcopal church convention in Boston recently a proposal to amend the church canons to give women the right to vote on the floor of the diocesan convention was defeated.

The "advanced thinkers" who tell us that there can be no absolute certainty in the religious realm are the very ones who assure us with absolute certainty that there can not be a supernatural revelation, or a Divine Incarnation. So, whether there is any such thing as absolute certainty in the religious realm or

not, depends upon whether or not it has the approval of the "Higher Critic." About the only certainty of the "Higher Critic" is his uncertainty.—*Western Recorder.*

The Collegiate Church of All Nations, unique among the religious institutions of Boston, as a place of worship for people of all races and creeds, was dedicated May 12, by Rev. Edwin H. Hughes, Methodist Episcopal bishop of Boston. During the week Baptist, Congregational, Episcopal, Methodist, Presbyterian, Swedenborgian, Unitarian, and Universalist clergymen occupied the pulpit for special services. The new edifice is located in a district peopled by many races and twenty or more of these races are expected to make use of its facilities. They will be permitted to hold services according to their own belief and custom in their native tongue and with their own minister or priest.

We note the wide attention given in our exchanges to a recent decision of the supreme court regarding bequests, a decision of much interest to Christian people who give of their means for specific purposes. Harvard University had made an application to be allowed to use part of the income from a special endowment of \$20,000,000 to aid the Massachusetts Institute of Technology, under a special reciprocal arrangement. The court held that the intention of the testator must be strictly carried out as to the use of money, even tho it might now appear that some other use to which it might be put might be more desirable. The judge who wrote the opinion said: "The trust must be administered according to the intention of the founder, even tho it be at variance with our views of policy and expediency." *The Herald and Presbyter* thinks that this decision will keep people from trying to engage in "defrauding the dead," while *The Presbyterian* thinks that, "This is a most important and timely decision, and should contribute toward the settlement of many controversies over the administration of legacies to educational and religious organizations. The decision of the court makes it plain that the proper use of such legacies is determined by the intention of the donors and not by the opinion and desires or judgments of administrators. The "dead hand," has its rights both in morals and in law.—*Lutheran Church Work and Observer.*

Sanctioned by the United States and Great Britain the American Zionist Medical Unit, with a personnel of forty-one, is making ready to leave New York City shortly, en route for Palestine, where it will co-operate with the Jewish Administrative Commission, which is laying the foundations for the future Jewish State in the Holy Land. This unit is being equipped by Hadassah, the Women's Branch of the Zionist Movement, at a cost of \$250,000 to cover its first year's operations. It will include besides a general director and representative of the organization, a medical director, 15 physicians, 15 nurses, a sanitarian, 2 mechanics, 2 pharmacists and a dental staff. Together with the medical unit Hadassah will dispatch to Palestine over 70 huge cases of garments for the impoverished residents of that country. These garments were sewed or collected by the Hadassah chapters all over the United States. The "drive" for the garments is still going on, and additional supplies will be shipped later.

A project to erect in Washington a monument to the memory of Neal Dow, known as the Father of Prohibition in America, is believed will receive a hearty national response and be supported by an immense popular subscription.

The Methodist Episcopal Church is planning to celebrate the centennial of its Missionary Society with a missionary movement based on a world-wide program. The plans cover a five-year period and call for the expenditure of \$80,000,000. The total of \$80,000,000 was reached thru a scientific process of field analysis. Every mission and every institution belonging to the Church thruout the world were carefully surveyed as to actual needs and pressing opportunities.

Thru Dr. John R. Mott, general secretary, just returned from a visit to the west front, the call has gone forth for 3,200 men and 800 women to reinforce the Y. M. C. A. workers with the armies of Europe. There are now 2,000 workers over there, one-fifth of whom are women. The recruiting is to be vigorously pushed in the hope that by September 1 the additional number sought may be on the ground or at least on the way. The American unit of the Y. M. C. A. is now maintaining 600 centers and financing almost as many more for the French. The number of centers must be largely increased. This call makes a

big demand upon home workers, but is imperative.

The total number members of all religious bodies as reported in the 1916 census is 42,044,734. After the Roman Church, Baptist is the largest denomination, totaling 6,957,380. The Methodists come next with 5,826,451. Next come the Presbyterians, with 1,613,055, the Disciples following with 1,231,404, and the Protestant Episcopal Church with 1,098,173. When all who call themselves Baptists of whatever hyphenated name, are included (seventeen bodies), the total is 7,236,650, and the total Methodists (seventeen bodies), 7,165,986.

A woman was shopping one unpleasant day in a great New York store. As she stood at a counter a mother and a child came by. The mother was tired and impatient. The child was weary and complaining. The mother turned and shook the child, and the little one began to cry. The woman who was observing was distressed, and meditated what she could do tactfully, when suddenly she heard a voice, and saw a nicely-dressed lady stop and look at the mother and child, take it all in at a glance, and then say softly, "It is hard work, isn't it? And the little ones do get tired. I know, I had a little girl once, and she was just the age of your little girl." That was enough. The lines went out of the tired mother's face. Her arm went around her little girl. The little one snuggled up to her mother's side. A fragrance as of springtime seemed to come into the air. A simple deed of loving service had been done. It took only a word of tactful love.

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His Lamp Am I

BY ANNIE JOHNSTON FLINT

His lamp am I,

To shine where He shall say;

And lamps are not for sunny rooms,

Nor for the light of day,

But for dark places of the earth

Where shame and wrong and crime have birth,

Or for the murky twilight gray

Where wandering sheep have gone astray,

Or where the light of faith grows dim

And souls are grouping after Him.

And as some times a flame we find

Clear-shining thru the night

So bright we do not see the lamp,

But only see the light,

So may I shine—His life the flame—

That men may glorify His name.

—Lutheran Observer.

The Club

Appeal to Christian Lawyers

Gentlemen:

The March-April Bible Champion contained an Appeal to the American Press. We now appeal to the American Bar. The greatest book on Christian Apologetics was written by a lawyer, Judge Simon Greenleaf. We give above his dedication of the book to Lawyers. The reason he gives for his dedication is our reason for this Appeal.

In the Address, "The Modern Prophet, A Lawyer," we show that God in these later days has turned from the Church to the Court for the protection of His Word. He has turned from the Priest and Preacher to the Lawyer for an Expounder of His Truth.

In our Appeal to the American Press we named some of the menaces which you are better fitted to deal with than any other profession. Judge Greenleaf lays great stress upon your qualification for this duty. The assailants of the Truth are not only lawless in spirit and purpose but endeavor to succeed by illegal methods.

1. Churches founded erected, and maintained as places of religious worship, under the direction and control of the denominations whose names they bear, have doctrines taught from their pulpits which are antagonistic and destructive to the creeds which the denominations accept, and are in full accord with the teachings of German Rationalism. Sunday School instruction of the same character, following the same methods, is indoctrinating the children and youth with the falsehoods of German Infidelity.

2. Publishing Houses, bearing denominational names, or conducted in their behalf for the maintenance of the truths of Religion in harmony with the church creed, issue literature borrowed from or written by German authors, which is antagonistic to the denominational faith of the Church.

3. Schools of higher learning, some of them with the distinct purpose of training young men for the Christian Ministry, use text-books, and employ instructors, openly in harmony with the German Rationalistic propaganda. Parents are misled, deceived or deluded and their children are led astray.

The Instructors, Trustees, Publishers, and Pastors, all violate personal pledges given with all the solemnity of an oath. In addition, the diversion of the money in buildings, salaries and other expenses, is a perversion of a trust, which if it were done in secular business would invite a penalty of long imprisonment and heavy fine. Many decisions of courts and declarations of judges might be quoted in proof of this statement.

This propaganda, begun by Frederick the Great, as the first step toward the domination of the world, has made Germany the foe of Religion; its armies are the incarnation of the Huns in beastly atrocity and fiendish cruelty. Its American students, inoculated with the virus of Kultur, have begun and are now busily engaged in preparing the way here for the horrors that prevail in Germany. Permit the continuance of this crusade, and our downfall as a nation is assured.

It would seem as if God had painstakingly directed the enactment of Laws which should be a protection to His Church and His Word. Treason, Forgery, Perjury, Larceny, Falsifying Evidence, are offenses for which there is no apology nor defence. You are too well informed, to need but the merest suggestion. We have shown again and again that every crime named above is made use of in the attempt to discredit and overthrow the Word of God. The principle involved in the attack upon the peace and property of the State is identical with that of the attack upon the Church and the Scriptures. The Penalty imposed by the State is so severe that it is a measure of the gravity of the offence. The Penalty for the crime against the Church should be moral and will be dreaded as much as the legal one for crime; it is Publicity!

The common man has an innate detestation of the man without honor, the liar, the thief, the traitor. The offender has only to be branded, so his crime is known to all men, to be driven from public life. The Minister who violates his ordination vow is a perjurer; the Trustee, who diverts sacred funds to unholy use is a thief; the Scholar who perverts the Truth by omission, or additions, is a liar; the author who makes a false record and offers it as genuine evi-

dence, is a forger. If anything were needed to give the crimes we have named a deeper dye, it is that all these crimes are inspired by the Infidel Huns. They are a part of their campaign for the domination of the World. Not a new Biblical Theory now being propagated is original with the pseudo-scholars. They are all Lies invented by Hun Infidels. We have again and again furnished the proof by deadly parallels.

We solicit in each important center one or more Christian Lawyers who will co-operate with us in creating a Defensive League to reveal the character and purpose of the campaign against the Word of God. By our Magazine, we can disseminate the truth and expose error; By Bible Conferences, we can arouse communities to the peril of leading astray the child and youth in the Sunday School; and the young men and women who find the College and University made by text-books and Lectures, dangerous centers of the most pernicious Hun propaganda. Once, the perversion was in secret, by suggestion or by reference to the infidel books; now it is claimed with a bravado worthy of the chief Hun that all Scholars are agreed and all Modern Institutions are united in exploiting the fables of the Huns. Address the Editor and offer any suggestions that will be helpful in awakening the public sentiment that will put an end forever to this evil.

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To the Members of the Legal Profession

Gentlemen:

The subject of the following work I hope will not be deemed so foreign to our professional pursuits, as to render it improper for me to dedicate it, as I now respectfully do, to you. If a close examination of the evidences of Christianity may be expected of one class of men more than another, it would seem incumbent on us, who make the law of evidence one of our peculiar studies. Our profession leads us to explore the mazes of falsehood, to detect its artifices, to pierce its thickest veils, to follow and expose its sophistries, to compare the statements of different witnesses with severity, to discover truth and separate it from error. Our fellow-men are well aware of this, and probably they act upon this knowledge more generally, and with a more profound repose, than we are in the habit of considering. The

influence, too, of the legal profession upon the community is unquestionably great; conversant, as it daily is, with all classes and grades of men, in their domestic and social relations, and in all the affairs of life, from the cradle to the grave. This influence we are constantly exerting for good or ill; and hence, to refuse to acquaint ourselves with the evidences of the Christian religion, or to act as tho, having fully examined, we lightly esteemed them, is to assume an appalling amount of responsibility.

The things related by the Evangelists are certainly of the most momentous character, affecting the principles of our conduct here, and our happiness forever. The religion of Jesus Christ aims at nothing else than the utter overthrow of all other systems of religion in the world! denouncing them as inadequate to the wants of man, false in their foundations, and dangerous in their tendency. It not only solicits the grave attention of all, to whom its doctrines are presented, but it demands their cordial belief, as a matter of vital concernment. These are no ordinary claims; and it seems hardly possible for a rational being to regard them with even a subdued interest; much less to treat them with mere indifference and contempt.

If not true, they are little else than the pretensions of a bold imposture which, not satisfied with having already enslaved millions of the human race, seeks to continue its encroachments upon human liberty, until all nations shall be subjugated under its iron rule. But if they are well founded and just, they can be no less than the high requirement of Heaven, addressed by the voice of God to the reason and understanding of man, concerning things deeply affecting his relation to his sovereign, and essential to the formation of his character and of course to his destiny, both for this life and for the life to come. Such was the estimate taken of religion, even the religion of pagan Rome, by one of the greatest lawyers of antiquity, when he argued that it was "either nothing at all, or was everything."

With this view of the importance of the subject, and in the hope that the present work may in some degree aid or at least incite others to a more successful pursuit of this interesting study, it is submitted to your kind regard by

Your obedient servant,

Simon Greenleaf.

International Sunday School Lessons

Paul and Silas at Philippi

July 7—Lesson, Acts 16: 13-40

In the course of his second missionary journey Paul set sail from Troas accompanied by Silas, Timothy and Luke, and on the following day reached Neapolis. Thence he journeyed by road to Philippi, first crossing the pass some 1,600 feet high which leads over the mountain ridge called Symbolum and afterward traversing the Philippi plain. On the Sabbath, presumably the first Sabbath after their arrival, the Apostle and his companions went out to the bank of the Agnites, and there spoke to the women, some of them Jews, other proselytes, who had come together for purposes of worship.

One of these was named Lydia, a Greek proselyte from Thyatira, a city of Lydia in Asia Minor, to the church of which was addressed the message recorded in Rev. 2:18-29. She is described as a "seller of purple," that is, of woolen fabrics dyed purple, for the manufacture of which her native town was famous. Her name suggests the possibility that she was a freedwoman, while from the fact that we hear of her household and her house, tho no mention is made of her husband, it has been conjectured that she was a widow of some property. She accepted the apostolic message, and was baptized with her household, and insisted that Paul and his companions should accept her hospitality during the rest of their stay in the city.

All seemed to be going well when opposition arose from an unexpected quarter. There was in the town a girl, in all probability a slave, who was reputed to have the power of oracular utterance. Her masters reaped a rich harvest from the fee charged for consulting her. Paul was troubled by her repeatedly following him and those with him, crying, "These men are bondservants of the Most High God, who proclaim unto you a way of salvation." He commanded the spirit in Christ's name, to come out of her. The immediate restoration of the girl to a sane and normal condition, convinced her masters that all prospect of further gain was gone, and they therefore seized Paul and Silas and dragged them into the forum before the magistrates. They accused the apostles of creating disturbance in the city and of

advocating customs, the reception and practice of which were illegal for Roman citizens. The rabble of the market-place joined in the attack, whereupon the magistrates, accepting without question the accusers' statement that Paul and Silas were Jews and forgetting or ignoring the possibility of their possessing Roman citizenship, ordered them to be scourged and afterward to be imprisoned. They were treated with the utmost rigor; were confined in the innermost ward and their feet put in the stocks.

About midnight, as they were engaged in praying and singing hymns, the building was shaken by a severe earthquake, which threw open the prison doors. The jailer, who was on the point of taking his own life, reassured Paul regarding the safety of the prisoners, brought Paul and Silas into his house where he tended their wounds, set food before them, and, after hearing the gospel, was baptized, together with his whole household.

On the morrow the magistrate, thinking that by dismissing from the town those who had been the cause of the previous day's disturbance they could best secure themselves against any repetition of the disorder, sent orders to the jailers to release them. Paul refused to accept a dismissal of this kind. As Roman citizens, he and Silas were legally exempt from scourging, which was regarded as a degradation, and the wrong was aggravated by the publicity of the punishment, the absence of a proper trial and the imprisonment which followed. Doubtless Paul had declared his citizenship, when the scourging was inflicted, but in the confusion and excitement of the moment his protest has been unheard or unheeded. Now, however it produced a deep impression on the magistrates, who came in person to ask Paul and Silas to leave the city. They, after visiting their hostess and encouraging the converts to remain firm in their new faith, set out by the Egnation Road for Thessalonica. Vol. 4, p. 2369-70.

* * *

Phillip, the Evangelist

July 14—Acts, 8:26-40

Phillip was one of "the seven" chosen to have the oversight of "the daily ministrations" of the poor of the Christian

community in Jerusalem. Whether Phillip, bearing a Greek name, was a Hellenist, is not known, but his missionary work reveals to us one free from the religious prejudice of the strict Hebrew.

The story of Phillip's missionary labors is told in Acts 8:5ff. He went to the chief city of Samaria, called Sebaste in honor of Augustus (Greek, *Sebastos*). The Samaritans, of mixed Israelitish and gentile blood, had, in consequence of their being rigidly excluded from the Jewish church since the return from exile, built on Mt. Gerizim a rival sanctuary to the temple. To them Phillip proclaimed the Christ and wrought signs, with the result that multitudes gave heed, and "were baptized, both men and women." The apostles at Jerusalem sanctioned the admission of Samaritans into the church by sending Peter and John, who not only confirmed the work of Phillip, but also themselves preached in many Samaritan villages.

The next incident recorded in the conversion of a Gentile, who was, however, a worshipper of the God of Israel, a eunuch under Candace, queen of the Ethiopians. As he was returning from worshipping in the temple at Jerusalem, he was met by Phillip on the road to Gaza. Phillip expounded to him that portion of Isaiah liii. which he had been reading aloud as he sat in his chariot, and preached unto him Jesus. It is another sign of Phillip's insight into the universality of Christianity that he baptized this eunuch who could not have been admitted into full membership in the Jewish Church. *Vol. IV. p. 2368-9.*

The eunuch occupied a leading position as treasurer at the court of Candace. Being a eunuch, he was not in the full Jewish communion, but had gone up to Jerusalem to worship, probably as a proselyte at the gate. During his return journey he spent the time in studying Isaiah, the text which he used being that of the LXX. On meeting with Phillip, who was on his way to Gaza, he besought of him to shed light upon the difficulties of the Scripture, he was reading, and through this was converted. The place of his baptism according to Jerome and Eusebius, was Bethsura. (By some modern authorities, (e. g. G. A. Smith,) it has been located at or near Gaza. The verse containing the confession of the eunuch, "I believe that Jesus Christ is the Son of God," is omitted either in whole or in part by some texts, but oth-

ers regard it as quite in keeping with the context. Tischendorf, Westcott and Hort and the Revised Version uphold the omission. The verse occurs in the body of the Authorized Version, but is given only as a foot-note in the Revised Version. The diligence with which the eunuch pursued his reading, the earnestness with which he inquired of Phillip, and the promptness with which he asked for baptism—all testify to the lofty nature of his character." *Vol. II. p. 1034-5.*

Pliny states that the name Candace had already been borne for many years by the queens of Ethiopia. Many secular monuments speak of the high honor paid to women in Ethiopia, and Candace seems certainly to have been an official or dynastic name for a number of Ethiopian queens. One of the pyramids of Meroe was Candace's—her picture can still be seen at Kaga—and to her belonged the wonderful treasure of jewelry found in 1834 by Ferlini and now in the Berlin Museum. Petronius raided Ethiopia for Rome and obtained peace. The "eunuch" who may have been the treasurer of this very queen was probably "no black proselyte but a Jew who had placed the business ability of his race at the service of the Nubian woman." These facts are of interest as they show how secular history corroborates sacred history, when the records touch each other as in this seeming accident. *Vol. 2, p. 1032.*

* * *

The Prayers of Jesus

July 21—Lesson, Luke 11:1-13

In the history and doctrine of prayer, nothing is more important than the light shed upon the subject by the prayers of Jesus. These are to be studied in connection with His teaching concerning prayer found in the model of the Lord's Prayer, and general statements and hints to His disciples.

This model of prayer is given in two forms (Matt. 6:9-13. Luke 11:2-4). The differences of form show that exactness of similarity of words is not essential. The prayer includes adoration, supplication, for the Kingdom, for personal needs, for forgiveness, for deliverance from temptation and the ascription of glory. It is at once individual and universal; it sets the recognition of Divine things first, and yet clearly asserts the ethical and social relations of life.

That men should pray is taken for granted (Matt. 6:5). Its sacredness is involved in the command for privacy (Matt. 6:6); its importunity (Luke 11:5-9, 1-8); its necessary conditions of humility, absence of self-righteousness (Luke 18:9-14), of display and repetition (Matt. 6:7); necessity of faith and a forgiving spirit (Mark 11:24-26); of agreement in social prayer (Matt. 18:19); submission to the will of Christ, "in my name" (John 14:13).

In Matt. 11:25-26, Christ thanks God: "Thou hast hid these things from the wise and prudent," etc. This language shows the essence of prayer to be not the mere expression of need and request for what is desired, but *resort to God*. The prayer gives us insight into the deeper experience of the Son with the Father, and His perfect submission to the Father's will, with thanksgiving even for what might seem inexplicable. It thus illustrates the truth that the highest form of prayer is found in the serenity of the soul.

Matt. 14:23 narrates the retirement of the Lord to a mountain apart to pray." No word of what the prayer was is given but the record is suggestive. Following a day of severe toil and probably excitement, Jesus betakes Himself to prayer. The reality, the true humanity of the Christ, are here revealed. The former prayer may almost be regarded as that of the Son of God addressed to the Father in the sublime communion of the God-head. This passage emphatically is a prayer-scene of the Son of Man. The association of this incident of prayer in Christ's life with the miracle of walking on the sea (an example of miracle in the person of the Lord Himself, and not performed on another) opens up an interesting question of the relation of the supernatural and the natural. Here perhaps lies an explanation of the true significance of the miraculous. The communion of the Lord with a supreme Father has filled the physical nature of Jesus with spiritual forces which extended the power of the spirit over the material world beyond the limits by which man is bound in his normal and sinful condition (see Lange, on Matt. 15:36; cf. *siv.* 19).

Christ's recognition of God as the Giver of food, in thanks at the meal, or "asking a blessing," should be noted as an example which in modern times is largely ignored or followed as a mere

formality. But it is significant; it expresses that intense and all-compelling sense of the Divine which ever dwelt in Him; of which prayer is an expression, and which is evoked so naturally and becomingly at a social meal. Vol. 4, p. 2431-2.

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The Obedience of Christ

July 28—Lesson, Matt. 4:18-22; John 14:22-24; James 1:22-27

The "obedience" of Christ is directly mentioned but three times in the New Testament, altho many other passages describe or allude to it: "Thru the obedience of the one shall the many be made righteous" (Rom. 5:19); "He humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil 2:8); "Tho he was a Son, yet learned obedience by the things which he suffered" (Heb. 5:5). In 2 Cor. 10:5, the phrase signifies an attitude toward Christ: "every thought into captivity to the obedience of Christ."

His subjection to His parents (Luke 2:51) was a necessary manifestation of His loving and sinless character, and of His disposition and power to do the right thing in any situation. His obedience to the moral law in every particular is asserted by the New Testament writers: "without sin" (Heb. 6:15) "who knew no sin" (2 Cor. 5:21); "holy, guileless, undefiled, separated from sinners" (Heb. 7:26), etc.; and is affirmed by Himself: "Which of you convicteth me of sin?" (John 8:46); and implicitly conceded by His enemies, since no shadow of accusation against His character appears. Of His ready, loving, joyful, exact and eager obedience to the Father, much mention is made; it was His central and most outstanding characteristic, the filial at its highest reach, limitless, unto death."

His usually submissive and law-abiding attitude toward the authorities and the great movements and religious requirements of His day was a part of His loyalty to God, and of the strategy of His campaign, the action of the one who would set an example and wield an influence, as at His baptism: "Thus it becometh us to fulfill all righteousness" (Matt. 3:15): the synagog worship (Luke 4:16, "as his custom was"); the incident of the tribute money: "Therefore the sons are free. But lest we cause them to stumble," etc. (Matt. 17:24-27).

Early, however, the necessities of His mission as Son of God and institutor of the new dispensation obliged Him frequently to display a judicial antagonism to current prescription and an authoritative superiority to the rulers, and even to important details of the Law, that would in most eyes mark Him as an insurgent, and did culminate in the cross, but was the sublimest obedience to the Father, whose authority alone, He, as a full-grown man, and Son of Man, could recognize.

In the Incarnation His essential and filial obedience must find expression in human forms according to human demands and process of development. As true man, obedient disposition on His part must meet the test of voluntary choice under all representative conditions, culminating in that which was supremely hard, and at the limit which should reveal its perfection of extent and strength. It must become hardened, as it were, and confirmed, thru a definite obedient act, into obedient human character. The patriot must become the veteran. The Son obedient on the throne, must exercise the practical virtue of obedience on earth. Vol. 4, p. 2175-6.

* * *

A Song of Gladness

BY EUGENE THWING

(Matthew 5:5)

I'm glad there's room for singing in the crowded, busy day;
 I'm glad that music in the heart makes work as light as play.
 I'm glad I need not work alone, nor carry all the load;
 I'm glad a *Friend* walks by my side and cheers me on the road.
 I'm glad the heaviest burden leaves a little strength to spare;
 I'm glad there's power enough, withal, a brother's load to share.
 I'm glad my task is greater than my puny strength can grip;
 I'm glad to have so sure a claim upon God's partnership.

I'm glad the pains of yesterday are all forever past;
 I'm glad the troubles of today have little time to last.
 I'm glad to-morrow, all unspoiled, may have more good than ill.
 I'm glad each day helps, drop by drop, the cup of joy to fill.
 I'm glad again for yesterday, for every lesson learned;
 I'm glad for gain of strength and for each bit of progress earned
 I'm glad today is still my own to plan and work and pray;
 I'm glad a future full of hope inspires the hardest way.

I'm glad for chance to be a friend, to pass the cheer along;
 I'm glad to steal away a sigh and substitute a song.
 I'm glad for laughter, fun and play, to keep the spirit sweet;
 I'm glad the serious and gay are making life complete.
 I'm glad the road of life is up—up, ever to the end;
 I'm glad there'll be no call at last in darkness to descend.
 I'm glad the last beam shall not fade to "shine again no more;"
 I'm glad I need not face the time when all "man's work is o'er."

I'm glad to go from little things to "greater things than these;"
 I'm glad I'm called forever to obey a King's decrees.
 I'm glad I need not name the whole long list of why I'm glad;
 I'm glad "my Father" knows it all: I shall be always glad.

Spurgeon on Preaching

Very seldom do we hear any complaint as to the undue shortness of discourses; the tendency is all the other way. Why do ministers preach long sermons? Is it for their own pleasure, or is it for the pleasure of other people? If it is the latter they certainly are grievously mistaken; and if it is the former, they might practice a little self-denial.

Sermons ought never to be measured by the yard stick or the clock; but they ought to be measured by this one simple rule. Have done when you have done. Don't be particular about how you come to a close, but be a great deal more concerned not to keep on till your discourse dies like a candle which cannot give another flicker. If you multiply words, you will spoil what you have done. Strike while the iron is hot, but do not keep on striking till the iron grows cold; tho that is what many do. They hit the nail on the head and drive it in; and then go on hammering till they split the board and the nail drops out. They preach their people into a good frame of mind, and then preach them out of it.

Prayer Meeting Topics

BY A. WILLIAM LEWIS, B.A., B.D.

July is the month of America's birth, the beginning of the world's greatest and freest republic." Our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal." Our flag stands for what our people are; and the Church makes the character of citizenship. The pulpit must declare our rights and privileges as Americans, especially now in the crucial times of Democracy's war against merciless despotism.

* * *

"Freeborn"

ACTS 22; 22-29. (See Ex. 12:49)

Freedom is our watchword. Our greatest pride is in our freedom from slavery, black or white, not yet perfectly realized. It meant much to Paul as he stood with the chiliarch on the steps of the castle in Jerusalem, and when about to be scourged. It means much to us now, when threatened with the barbarism of the Prussian Despotism. Jesus was the best expression of the liberty of the sons of God; and America is the best expression of National Freedom. Thomas Jefferson said, "All government derives authority from the consent of the governed." George Washington said, "The right to make or change the Constitution adheres with the people." Abraham Lincoln said, "National and State Constitutions have power so long as the intelligence and will of the people stand back of them."

How much has it cost? The chiliarch said, "With a great sum obtained I this citizenship." Think of the War of the Revolution, the Civil War, and the present Great War. No man can measure the sacrifice in money and work and sorrow and life. Years ago it cost Jesus Christ hardship and sorrow and life. Value freedom by what it has cost.

Freedom is well worth the cost. Any one begrudging the price paid does not understand, and is not worthy to be called an American. Our great country from sea to sea is ringing again with the words of Patrick Henry: "We shall not fight our battles alone. There is a just God who presides over the destinies of nations and who will raise up friends to

fight our battles for us. There is no retreat but in submission and slavery. Is life so dear, or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, God Almighty. I know not what courses others may take; but as for me, Give me liberty or give me death." Out of the sacrifices of today is coming a divine spirit of universal fraternity in the family of man.

* * *

Freemen's Responsibility

LUKE 12:41-48

Being freeborn does not mean freedom from responsibility; but the opposite. The Hottentot has not our responsibility, nor had our fathers. It is our solemn duty to keep the watch fires burning at a white heat.

Life is a stewardship from God. We have all things in trust. Both God and man expect us to us to render a good account to the nation, to humanity, and to the Creator Father. Many squander life, like a bank robber using the funds he is handling for others. Not even what we earn is primarily our own, nor what we inherit. David saw man's responsibility in the fact that that he was made "only a little lower than God," every human life is sacred, and we are in some degree responsible for others.

We are under the patriotic necessity of thinking war, talking war, living war. The Government throws a great responsibility on the pulpit, in order to reach every one. It is a crying shame to be merely an "imitation American." Let us be the real thing, with heart and soul.

Our abundance in the past increases our debt. The unlimited supply of money and comforts and men of great ability and millions willing to fight the battles of freedom roll up a great challenge to manhood.

Preachers are to speak and pray that the pew may see thru the war to its issues and its responsibilities and God's guarantees. In a shell-torn village in France the Cross remained untouched amid the chapel's ruins. "In the Cross of Christ I glory, towering o'er the wrecks of time." Christians must keep the truth ever foremost, that God knows and rules, like the dispatcher with the teeming trains.

A young soldier by request prayed in a city Church where many in the Service were gathered: "Dear Jesus, we men of the army and navy want to thank you for what you are doing for us. We want to thank you for the chance we have of doing something worth while for our country. We find ourselves born into a country of great prosperity and wonderful privileges, and we have not done a thing to produce them. Now we awake to what it means to be a citizen of this country."

We are responsible to God as well as to our country. He has given to each of us a soul, and also a charge for the souls of others. We are responsible for the coming of Christ's Kingdom.

* * *

To Every Man his Work

MARK 13:24-27

In the Parable of Jesus the Lord of the house gave to each servant a special work. So now the Nation is attending to its responsibility to each citizen; and the Church is apportioning work to every member. And the two are working hand in hand. In the Mission Compound in Uroomiah, Persia, the Star Spangled Banner saved the lives of 15,000 defenseless Christians.

Our work for the soldiers it well mapped out by the Government, the Red Cross and the Red Triangle. By cheery letters to the training camps and trenches we can keep before those that fight our battles the high moral purpose of the war and the necessity of victory in God's name.

It is our duty as pointed out by the Government to exploit the truth about the war. America has been treated strenuously with the German propaganda. Russia was wrecked by the same policy. The Boers of South Africa stood true and General Smutts has been one of the greatest advocates of liberty under the British Flag. The Kaiser tried to incite the 230,000,000 Mohamedans to declare a "holy war" and massacre all Christians except the Teutons. In horror they refused; and the Mohamedan world is divided for the first time in its history—and millions are enquiring about Christianity.

It is our duty and privilege to produce as much and consume as little, as possible, of what is needed for the prosecuting the war to a triumphal issue. France last year with 2,700,000 men under arms

yet had 1,000,000 more acres under wheat. Great Britain has largely increased her production of wheat, although nearly all her men are under arms, and 5,000,000 of women working for the Government. The liquor consumption has been reduced to one-third of what it was four years ago. America is doing miracles; and every man, woman and child should deny self for the Cause.

The Gospel has produced the War! It outlawed slavery and dueling, widow-burning and infanticide; now it is casting out the demon of militarism which holds men as pawns on a chess board of world-dominion. Give to the Church the credit for making the present demand for liberty and justice, national and individual. Jesus Christ is establishing His Kingdom thru the one authorized organization, the Church.

In the work God has given to each one of us, let us seek His guidance and help. He is the God of Judgment and justice which are the foundation of His throne. The Spirit of Christ gives us the true manhood or womanhood; so that we shall share in the victory that is sure to come.

* * *

The Greatest of the Graces

I CORINTHIANS 13:1-13

This is an age of achievement. Public applause is for doing things. Works are now in the ascendancy; faith, hope, and love have been relegated to the background. Paul saw the same peril in his day, and he pointed out the right way, "a most excellent way."

The needs of today, ever increasing, demand deeds, without which feelings would be a mockery. The acts of mercy are necessary, good, noble, divine. James 2:16). "The quality of mercy is not strained."

Our good deeds may bless others, but they may not bless ourselves. The subjective effect depends upon the spirit of the giver, the doer. Paul says: One may be a linguist, prophet, expert, miracle-worker, but if he does not have love, he is nothing. Faith and hope are good, great, glorious; but love is all.

Why is love necessary to true life? How is it that without love nothing else is worth while? As well may we ask, Why is the sun necessary to the life of nature? Why is it that the returning spring brings new life?

God made human life for love, in His

Own image. The spirit of man needs the love of God as much as the lungs needs air, the eyes sunlight, the mind knowledge. The plant is made to have its roots in the ground, and its branches in the air. Reverse the conditions, and it dies. So man has his feet on earth; but his heart must beat in the open of God's out-of-doors.

Love brings our life into harmony with God, and so into harmony with God's plan for our life. Two souls must be in harmony if they are to work together successfully. Only love can make us gladly obedient to God's will. Love gives us a just appreciation of what is just and beautiful. We become like Jesus, transfigured by love.

Love being the essential spirit of the soul, it is immortal. Faith becomes sight. Hope blooms into enjoyment. Love grows and becomes more divine. (1 John 3:1).

The love of God in the soul annihilates distance. The perfect love of God has no fear, and knows no distance, of meridian or of social position. The boy in France loves the Mother in America, and rests in that love. The heart that has been perfected by love rests in the thought of the loved one that has gone to the Better Country. There is nothing between our soul and the loved one in Heaven.

* * *

East Bound

BY WILLIAM L. STIDGER

Written on a Transcontinental train, on the way "Over There"

East Bound! East Bound! East Bound!

And we thank Thee, Lord, for the urge of it;
And the swing and the swirl and the surge of it;
For the game of it;
For the flame of it;

For the call and the thrall and the care
Of the giant job "Over There."

East Bound! East Bound! East Bound!

And we thank Thee, God, for the thrill of it;
For the wish and the want and the will of it;
For the sweep of it,
For the deep of it;

For the hope where men grope 'mid the flare
Of the light in the world "Over There."

East Bound! East Bound! East Bound!

And we thank Thee, God, for the chance of it;
For the reach, for the risk, and romance of it;
For the worth of it;
For the girth of it;

For the hand in a land that will dare
With a sword for the right "Over There."

East Bound! East Bound! East Bound!

And we thank Thee, God, for the right of it;
For the love and the lift and the light of it;
For the guns that play,
And the men who pray,

In the mud and the thud and the air,
For the hope of the world "Over There."

—*Christian Advocate*

* * *

Stepping Stones

BY HENRY WADSWORTH LONGFELLOW

All thoughts of ill; all evil deeds, that have their root in thoughts of ill;
Whatever hinders or impedes the action of the nobler will;—
All these must first be trampled down beneath our feet, if we would gain
In the bright fields of fair renown the right of eminent domain.
We have not wings, we cannot soar; but we have feet to scale and climb
By slow degrees, by more and more, the cloudy summits of our time.
The heights by great men reached and kept were not attained by sudden flight
But they, while their companions slept, were toiling upward in the night.
Standing on what too long we bore with shoulders bent and downcast eyes,
We may discern—unseen before—a path to higher destinies.
Nor deem the irrevocable Past as wholly wasted, wholly vain,
If, rising on its wrecks, at last, to something nobler we attain.

When Elijah became Mayor of New York*

BY JAY BENSON HAMILTON, D.D.

CHAPTER I.

The Doctor Who Straightens Crooked Sticks

I was seated in my Church Study, putting the finishing touches to my next Sunday's Sermon, when the Post-man blew his whistle. A letter was tossed up to me by the Sexton. It was a message from the tomb. My college chum, whom I loved like a brother, had vanished ten years ago. A rumor of his death, in some remote place across the waters, had reached me in a way which made it impossible to trace it. To me he had been dead, but not forgotten. A glad shout of joy broke from my lips, as recognizing the hand-writing, I tore open the envelope. I had to wipe my eyes before I could see clearly enough to read:

"Dear Old Chum:

If you desire ocular demonstration of the resurrection of the dead, I will furnish it at six o'clock today. I will dine with you and talk with you face to face of the olden times. I have been so busy chasing what you jeeringly called in our college days, my 'Will-o-the-Wisp,' that I have neglected all of my friends, and even you, old chap. Every one I have met, who knew me, has welcomed me as one risen from the dead. The obscure telegram announcing my death several years ago, was accepted as true. Some of the friends, whom I have met, persist in still believing it and denounce me as an imposter, or demand a peep at my halo.

Yours as ever,

Elijah.

As I read this brief letter, how the years turned back.

I was a home-sick boy in the deadly throes of the terrifying disease. I was crossing the campus with unsteady feet. I had been bitterly weeping. My eyes were still red and I found it difficult to restrain my sobs as I groped my way to my recitation room. I was aroused from my despair by a resounding whack upon the back and a cheery laugh. Elijah, whom I knew as half-student, and half-instructor, but had never met, tucked his arm within mine and whirling me about, said:

"Cut recitations to-day. I will make it right with Prexie. You are my spoils-at-arms. I will take you to my castle and imprison you in my deepest dungeon-cell."

Altho I resisted as best I could without rudeness, I was but a feather in his grasp. He was the strongest man I ever knew. Many tales had been told of him as an all-around athlete, immensely wealthy, possessed of some mysterious occult power that made it easy for him to conquer enemies at sight, and transform strangers into intimate, loving friends in an hour. Some said he was a magician, others that he was a hypnotist, not a few that he was a shrewd trickster. One joker invented a hob-goblin yarn about him as a vampire who stole the blood of young and verdant victims with which to carry on his secret experiments. These were well-known to be the chief purpose in remaining as a semi-instructor after his graduation. What his methods or purposes were, no one knew. It was a close secret even from the faculty. The gossip about him made me forget my home-sickness for a moment or two. With a stubborn display of strength by no means to be despised, I planted my feet determinedly at the threshold of the front door of the building in which was his suite of rooms. I refused to go farther. Neither of us had spoken as we hurried along. Now I was still silent, but resisted his pressure with all my strength.

With a merry laugh, Elijah grasped me about the waist and tossing me over his shoulder sprang thru the door, ran up the stairs three steps at a bound, kicked open the door of his room and thrust me into a great easy chair. Throwing back his head, and planting his hands upon his hips he laughed so long and so heartily that my frown was changed to a smile.

"Would the little one dare resist the vampire, eh?"

I was six feet one, and tho but a slender boy, I tipped the beam at one hundred and eighty. Too big to cry, I was still but a lad who had never been an hour from my mother who had babyed me from my birth until I was eighteen.

* Copyright applied for by Jay Benson Hamilton.

Now, to remedy her mistake, she had driven me to college to break my heart for a sight of home and a caress from her loving hands. But to be called a little one, afraid of the vampire, I, who had already dreams of being on the football team, was humiliating and insulting. I half started to my feet in a blind rage to throw my tormentor out of the window and be done with all his fooling.

"Better not try it, my boy," laughed Elijah. "I don't blame you a bit, but you can't do it. What chance would you have with me?"

Stooping quickly, he seized the chair by the legs and lifting me, chair and all, he held me out at arm's length with a grin of mock derision.

"You are my captive. If I want to suck your blood, throw your bone into my pestle and grind them into dust for my experiments, you can't help yourself."

Carefully placing the chair upon the floor, he laughed heartily for a moment at my amazement. He thrust his hand toward me as he said kindly in a deep musical tone from which all mockery had vanished:

"A truce to all this nonsense. I desire you for my friend. I have had my eye upon you for a month. Pardon my foolery. I know your trouble and wish to help you."

A sob almost choked me as it all came back again worse than ever. I was ashamed to cry before a stranger, but a yearning for my sweet-faced mother swept over me like an avalanche. I covered my burning face with my two hands to hide my tears. In a few minutes I had conquered my grief and looking up found myself alone again. Elijah had disappeared. Too thankful to speak, I opened my book which I had been holding in a close grip under my arm all this time. Throwing myself back into the great easy chair I glanced over the pages which had been like an impenetrable stone wall, most of the past night. To my amazement, the preplexing puzzle began to unravel itself. I laughed at my blindness and with a keen zest that I had never known I devoured the pages one after another, mastering each problem with an ease that seemed like magic. I began to whistle and then to sing as I studied. When I found that I had conquered completely the difficult lesson, I sprang to my feet. All home-sickness was gone. I began to leap around the

room like a mad-man and ended with a plantation dance and shuffle. In the midst of my dancing the door opened and Elijah stood looking at me with a pleasant smile upon his face.

"I should judge from your agility that you were no longer ill," he said quizzingly.

Altho I blushed at being caught at my foolish antics, I laughed vociferously as I shouted:

"I am not a bit home-sick. But what is better yet, the miserable old lesson which bothered me all night is now as plain as day-light. Is this an enchanted room? What is your secret?"

I glanced at the little clock that ticked furiously upon the mantel-piece and I saw it was noon. I had been three hours a captive in the vampire's den.

"You are to lunch with me to-day. Then we will go for a long walk over the hills."

Deftly as a woman, he prepared by the aid of chafing dish, an appetizing lunch over which we chatted and laughed. In an hour we were striding over the country far from the sight and sound of men. That lazy afternoon won me to Elijah forever. It seemed when we clasped hands in a parting grasp at my door as if we had known each other all our lives.

I never learned his secret. He never experimented with me again. We never spoke of it, altho we grew so intimate as the years passed that neither seemed to have a thought that was hidden from the other. I knew that scores of students were helped by him in a mysterious manner. None ever but once. None ever spoke of what had happened in the mysterious room. Some of the enchantments were a seven days' wonder. Boys who had become wild and reckless and were on the eve of dismissal for their mis-deeds were transformed into models of propriety. Others, who were negligent or indifferent with regard to their studies, after a half-day with Elijah became perfect grinds and held places near the head of their class. I learned by accident one day that the faculty was familiar with the vampire's tricks. I overheard the President speaking to one of the Professors about a scape-grace, a careless, reckless little devil, for whose parents' sake much had been borne:

"I fear it is a hopeless case. We might as well give it up and turn him over to the vampire to suck out his blood and

grind to powder his wicked bones. Shall we try Elijah's witch-craft?"

I did not hear the reply, but the next day I saw the young scamp trotting at Elijah's heels in a tramp across the fields. The cure was amazing. The young fellow, who was bright enough, when he was willing to apply himself, won a prize at the end of the year and became the valedictorian of his Class.

The four years we spent together were the happiest of my life. Elijah was the center of the happy world in which I lived. I loved him with an affection beyond that of man for woman. The day I put school behind me, was the day I bade Elijah farewell. He was to start on a world-wide chase for his Will-o-the-Wisp. While he held my hand, he said with deep emotion:

"You will never see me, nor hear from me, until I have caught it or lost it forever."

All this and more, flashed thru my mind like swift moving-pictures, as I held his letter in my hand. I had day dreamed away the afternoon and was aroused by the jangling bell, followed almost instantly by a ringing laugh and a leaping bound on the stairs. As in the olden days he came up, three steps at a time: then the door opened with a slam-bang and Elijah seized the chair and held me aloft in it, as he did the first time we met. Laughingly releasing me, he threw his arms around me and tossed me up and caught me half a dozen times, shouting in the wildest fit of glee imaginable. Checking himself, suddenly, he presented his hand with a formal and stately air as he said in a deep tone:

"Pardon, my familiarity, most reverend sir! I thought you were my old college chum, whom I knew first as a homesick lad; but alas, you are a Doctor of Philosophy, of Divinity, and I don't know how many other mysterious things, deep and profound. I am only Elijah, the Doctor who straightens Crooked Sticks."

It would ill accord with my standing as the dignified pastor of a leading Church in the Metropolis to reveal all that occurred that afternoon and night. We were college chums again. We brushed aside the years as an energetic house-wife sweeps aside the cobwebs of a night. I was an inveterate Bachelor, and so was Elijah. I had hidden away as a precious treasure, his chafish-dish outfit, which he had presented to me the

day we parted. He gave the college yell and a tiger when he saw it. He sent the jolly old janitor, who was my only confidant in the parish, for a dozen packages from the nearest grocery store. He tossed aside his coat and vest and manufacturing a white apron from a sheet and the cap of a chef from a pillow-slip, he prepared one of his inimitable luncheons which he used to offer as a bait when he was fishing for a victim for his vampire's den. The tales we told, the songs we sang, the dishes we ate; alas! how horrified my staid church members would have been had they witnessed our wild and foolish revelry. Old Ben, the Janitor, was purchased to silence by the remnants of the college feast. When the fire of our jollity had burned itself out, we sat down in solemn confidence to talk like reasonable creatures. Forgetting that in the olden days, it had always been the one thing of which we never spoke, I said:

"How about the Great Secret? Have you captured the Will-o-the-Wisp?"

After a moment's silence, Elijah replied:

"The Great Secret has been discovered. I have caught the Will-o-the-Wisp!"

All his jollity had disappeared. The grave look which I had always seen follow any reference to his experiments in our college days, saddened me, and I spoke quickly and almost curtly:

"Pardon my foolish curiosity. I remember too well, how that question always put an end to our good times. I have you out in the open now. You shall not return to your shell or cell, whichever it is, you blood-sucking old vampire. Sing me another song:" and I thrust into his hands the disreputable old banjo which had been resurrected from its case for the first time in ten years.

"No, the fun is over for this time. I need you now. That is why I have returned home. I have discovered the secret which has eluded me all these years. I am sobered by the responsibility which this knowledge has placed upon me. I must talk it over with some one. I must share the burden with a friend. I have but one in all the world to whom I dare speak. Will you share my secret and aid me in the work I am called to do?"

Without hesitation, I quickly and cheerfully replied:

"Command me to the uttermost. I

trust you so completely, that I will follow you blind-folded the world over and pledge you unquestioning obedience at all hazard without knowing anything more than you deem it necessary for me to know. I will resign my Church to-morrow?"

He laughed heartily at my stern resolve, which was so plainly marked upon my sober face, but the tears filled his eyes, showing how deeply he was touched by my offer.

"You mistake your future. I shall ask nothing daring. My secret is not a scheme to capture gold, or fame or love, but to achieve Old Fashioned Goodness. I have discovered the Secret of Righteousness. It might be called the Science of Right Living. It is nothing new. I only reach it by a new method. You will not need, just now, to resign your Church, I deem it Providential that the work can begin in a Church, and such a representative Church as yours.

"I have discovered that emotions as well as diseases have germs. I can implant in the mind the seed of a noble impulse, which will germinate into a righteous resolve and bear fruit in a holy deed. I can banish grumbling and fault-finding and substitute in their stead, sympathy and appreciation. I can drive out meanness and stinginess and substitute liberality, and generosity; I am able to remove envy, jealousy, and hatred, and substitute respect, esteem and affection. I can, in a word, transform my patients from selfish antagonists into affectionate brothers, and establish as the law of their lives, the principle of the Golden Rule.

"If I am not dreaming, it is self-evident that I have it in my power to save and redeem the world. I can conquer it in spite of itself. I can compel all men to cast aside the sin of selfishness and be governed by the divine law of doing as they would be done by. I have but to implant the Microbe of Love and the Day of the Millennium has dawned. As God always seals a revelation by accompanying it with a supernatural act, which we call a miracle, I am enabled to satisfy the most critical objector or doubter, who cries for 'a sign.'

"While I was seeking after my 'Will-o-the-Wisp' I made many discoveries by accident, if there are accidents. They were thrust upon me in each case by my failure to solve the problem which baffled me. These discoveries have proven

to be of such vast importance to science in industry, that each has become to me an exhaustless gold mine. If you had not witnessed yourself one man in a single life accumulate a fortune sufficiently large to enable him to give mankind hundreds of millions and still be left the richest man on the globe, you might laugh at my claim that I have become in ten years a modern Monte Cristo. My discoveries are already the chief capital in great companies in the leading cities of the world. My royalties ever increasing, place within my hands annually a fortune that would pale the most frenzied alchemist's dream.

"To uncounted millions, I can add a still more striking sign to the popular mind. I have traveled in every land. As side diversions I have studied the occult mysteries which claim to give mind and spirit absolute mastery over matter. Were I so disposed I could reveal myself as a Magician and Wonder-worker, whose marvels would set Scientific circles as well as the world of common people agog with awe and amazement.

"All this I hold subsidiary to my chief plan and use it only in an emergency when all other plans fail or work too slowly. No individual or audience can resist my power when I seek to exercise it. Every element or Nature appears to be absolutely dependent upon me and obedient to me when I give the signal. This discovery must die with me. It must never become the stock-in-trade of the charlatan, the imposter, the deceiver, who might seek to use it for his own aggrandizement or for the betrayal of his dupes.

I have sought you as the one man in all the world, whom I absolutely trust. I am greatly relieved and delighted to know that you will become my partner and helper in saving the world in spite of itself. One life-time with inexhaustible riches to introduce my Gospel of Right Living, will fit this world for the coronation of its King.

(TO BE CONTINUED)

* * *

What Counts

I may not do one single deed
That raises me above the throng,
My presence none may stop to heed
As silently I plod along.

But while my loved ones count me true,
And gladly follow where I fare,
Tho little that is great I do
I shall not ever need to care.

—*Detroit Free Press.*

The Library Table

The Sources of the Hexateuch. Ed. gar Sheffield Brightman, S. T. B., Ph. D., Professor of Ethics and Religion in Wesleyan University, Price \$3.00 net. Methodist Book Concern, New York.

Publishers Note: *The Sources of the Hexateuch* presents fairly to the reader the English text of J. E. & P., each as a complete unity, according to the analysis upon which a majority of modern scholars are agreed, all important variations of opinion being mentioned in the notes. Each of the documents is provided with an introduction showing its literary, historical, and religious characteristics. Such a book should be widely used by all thoughtful people with interest in religion or literature.

It is the duty of the Christian to know what the best scholarship has to say about the Bible; it is the duty of scholars to state their results in such form that they will be at once comprehensible and helpful to the ordinary Christian. *The Sources of the Hexateuch* is a successful attempt to meet both of these needs.

PREFACE: Experience in the class-room of Nebraska Wesleyan and Wesleyan Universities has shown that there is need of an edition of the documents constituting the main sources of the Hexateuch. It is impossible to teach the Old Testament historically without frequent references to J. E. and P. Students become interested in the problem, and wish to read the sources, only to discover that the desired documents are not available.

The Sources of the Hexateuch is an attempt to supply this need by editing the documents, J. E. and P., according to consensus of English, Scotch, Dutch, German, French, Swiss, and American Scholarship. Every Bible student, whether he accepts the results of criticism or not, will find here a conspectus presenting the critical view in concrete form, and thus be able more accurately to estimate the truth or error in the theory presented.

No new translation and no new theories are presented here. The aim is not polemic, altho the writer frankly accepts the critical position. The purpose of the book will have been attained, if the outcome be a more intensive scientific and religious study of the Hexateuch.

The German Book the Enemy

A Preface to Beethoven an Example of German Propaganda at Its Worst

As an illustration of the variform propaganda of the modern Huns we quote from an article in the *New York Times*, with the title above. Beethoven's Sonata appeared in the collection called the *Universal Edition* of Leipsic. Paper, type, engraving, all is first class; the price is uncommonly low. It is subsidized and recommended by the Imperial and Royal Department of Public Instruction of Austria, Hungary. This means that both professors and pupils will study it; it will find its way in conservatories of music, schools and private homes not only in Germany and the rest of Europe, but in America and the rest of the world. The *Universal Edition* has a very large circulation, and young people, too immature to do their own thinking, will accept as truth the wild statements it contains.

In the supreme distress of this war, so criminally imposed upon the German people, Beethoven, with a few other great names, appeared to us as a tutelary and consoling spirit; as the most precious talisman of a nation whom the adverse powers, themselves so belated, have dared to insult by calling it barbarian. In this world war Beethoven has taken part in many a battle; he has won victories. Harder battles are preparing for the German people and those also Beethoven will help us to win.

In order to be able to compare the world with this people, we must start with their own belief and knowledge in the matter; "The German nation is the most capable in the world, more richly endowed with talents and faculties than even the Greeks and the Romans."

"The French are a people devoid of all sincerity, of all intelligence, of all culture of life, on the whole the dullest of artists of life."

"The love of sport has completely destroyed in the English all religious sense, all morals, all artistic taste, all scientific spirit; a people coarse, inhuman, lying, disgusting. It is true that there is Shakespeare, and Carlyle, and Byron, and a few others, but that means nothing; just as a malefactor may have a fine thought now and then. England

remains the great criminal among nations."

"The Italian is a bandit and a braggart, perfidious, whose motto is the *sacro egoismo* of brigands without their chivalrous character."

"The Russian is a beast who takes for kindness of heart a weeping sentimentality caused by the abuse of alcohol. The Russian nation is afflicted with a voracious annexationist appetite."

"The Americans are a rabble of shopkeepers, without culture, whose dull brains are exercised only over the coarsest buffoonery; their country, so wrongly called the land of the most unlimited possibilities, is, on the contrary, the land of the 'most restricted possibilities,' the country where the very lowest commercialism is the exclusive rule and therefore where the most profound lack of culture is to be found; a lack of culture which results in impersonality, irreligion and laziness, and that want of logic, of which Wilson, Eliot, and others, have given so many proofs; a country where God is sacrilegiously invoked in favor of the most vulgar commercial enterprises; where ostentatious buildings are erected to vain ideas, but where in reality, one hears but empty words pilfered from some of the heroes of humanity; in short a country where ideas of 'culture' and 'humanity' are as far from their true meaning as whisky is far from the nectar of the Olympian gods."

This appreciation was penned before the United States had declared war against Germany, and it was inspired by the torpedoing of the *Lusitania*, which the author calls "a legitimate slap upon the cheek of the Yankee."

All this wild ranting apropos of Beethoven's Sonata! "The man is crazy," the reader will say, or with a contemptuous shrug of the shoulders, will ejaculate, "What a fool!" and dismiss the whole thing from his mind. Now that is precisely what he must not do. Far too long have we played the game of the ostrich that hides its head in the sand. Years before the appearance of this choice pro-

duction we have seen alarming symptoms of the mental disease with which the whole German nation is gangrened, but we paid no heed to them. Is a catastrophe necessary to open the eyes of the American public? The writer wants to impress upon his readers the danger that lurks, like a snake in the grass, in the German book. This is but one more instance of the prostitution of art in the service of rapine and murder; of the prostitution of letters and sciences in the same service, we have had innumerable examples; and once more it demonstrates that from top to bottom of the social scale the whole German people are contaminated with the mad lust for power. This is most alarming for the rest of the world, for we know that the epidemic has already made too many victims among the 'intellectuals' of other countries. The German book is the most active agent in spreading the disease. For over fifty years it has been the vehicle of German sophistry. The German book is responsible for the lowering of the moral level of humanity. Any book whatsoever, from the innocent-looking school book to the pretentious treatise on philosophy, from the children's picture book to the music score—anything, in short, that comes to us from a German printing press—is open to suspicion. The German microbe is hiding somewhere between its covers. Who would have dreamed of discovering it in a piece of music?

"The plague is with us here in America, in our circulating libraries, schools and colleges, and it behooves us to use strong prophylactic means to guard against its ravages. Committees composed not only of competent men, but of loyal Americans, should carefully examine all German books before allowing them to be placed in the hands of children and young people."

* * *

When God makes a man feel that he must preach the Gospel or be lost, it is up to that man to make others feel that they must hear the Gospel or be lost.

* * *
Faith's Light

BY BESS KIME BAKER

His lamps are we for aye,
And lamps are not for bright and sunny places,
But for the darkness and the night;
So let us bear faith's light upon our faces,
And feel that it is good and right
To shine where he shall say.

—*Christian Standard.*

Editor's What Not

Unmasking the Hun

The author of the un-signed Editorial in Current Comments, page 259 is, presumably, Shailer Mathews. A letter from the Federal Council of the Churches of Christ in America, informs us that Shailer Mathews was President of the Federal Council from 1912-1916. A circular accompanying the letter said: "The Federal Council is constituted by thirty Protestant Evangelical Denominations, to express their common voice and unite them in cooperative activities." It is to be presumed that the President of the Council for four years, is familiar with the Orthodox Theology. He is therefore unable to plead that his sin is of ignorance.

"The Theology of the Kaiser . . . is the Theology of Orthodoxy." It would be impossible to formulate in words a greater untruth. One equally as great, is the Editorial statement that, "The War is an outstanding evidence of the bankruptcy of Orthodoxy as a moral force among the Nations."

Historical criticism, the editor declares, "has not given rise to German force. It has opened the way to a true understanding of how to do justice, to love mercy, and to walk humbly before a God who is the God of Amos and Hosea, of Isaiah and Jesus."

This is not to be refuted, but to be laughed at. The writer smiled to himself, doubtless when he wrote it. It is a joke. Who ever beheld a Counterfeit Critic walk humbly before God. His god is a manikin, who moves when his master jerks the string. The Editor omitted to chronicle the chief virtue and argument of his cult. The first one, early began the propaganda against the Divine Word by inserting Not! (Gen. 3:4). His disciples in Paul's day "changed the truth of God into a lie," (Rom. 1:25). In our day, their stereotyped reply to God's Word is unchanged and consist of one word more than the first on record: "Taint so!"

Prof. Thomas in the BIBLE CHAMPION, Jan.-Feb. 1918, showed how a representative gathering of the cult were grossly buncoed. A gentleman, present by invitation, was solicited to participate in the discussions; he replied, that he desired to make no mistake about their views

and reading five or six propositions about the Bible and its teachings, he asked if these correctly represented their position. Being assured that they did, he held up a book and told them he had read from Paine's "Age of Reason." Consternation reigned for a time and *earnest appeals were made to keep the incident out of the papers.*

Prof. Thomas, in the same article declared, "It may be questioned whether a single Old Testament Scholar in England, Scotland, the United States and Canada, has produced anything original in the way of criticism. All the critical views current today are adaptations and modifications of views 'made in Germany.'"

Dr. Mendenhall, Editor of the *Methodist Review*, said in an Editorial, May, 1880:

"Not an original theory in biblical criticism has been propounded by an American critic; every conclusion is borrowed, and every argument is kidnapped from foreign lands. Many of the editorials, pamphlets and books written by them are purloined, and some of them according to *secret contracts*, from the literature of the other hemisphere."

As the underground and overhead communications between America and the Fatherland has not been entirely suppressed nor fully censored, it is possible that the latest proclamation of Modern Scholarship from the Windy City, like most of the others with which we are familiar, is entitled to the trade-mark, "Made by the Huns." It would not be surprising if the flattering tribute to the Kaiser as an Orthodox Theologian might win the decoration of the Iron Cross.

We call attention to this Editorial, not to dignify it by argument or discussion. We offer it as a warning. If a leader, who has been honored as this one has been by the Orthodox Denominations for four years, can be inspired to issue this Editorial as the leading word of the Organ of the Greatest Baptist University in America, at this time, what may not be dared in the *secrecy* of the classroom or Lecture Hall?

God cannot be mocked with impunity. There may be in store for us, darker days than any we have yet known. Is

it not time that we dismiss and send to his own place, every Hun, who has sneaked into the high places of the Christian Church, and in schools, publications and pulpits, "change the truth of God into a lie?" Paul gave the reason to the Corinthian Church: "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (1 Cor. 6:15).

* * *

A Literary Bunco Game

Pseudo Scholarship has never descended to a lower level of fraud than in the manufacture of the *Hexateuch*, so-called. The *International Standard Bible Encyclopedia*, says: "It is admitted that there is no trace of any such work as the *Hexateuch* anywhere in tradition." Vol. 3, p. 1385). The Editor, a Professor of Ethics and Religion in the Wesleyan University, naively says: "Students become interested in the problem and wish to read the sources, only to discover that they are not available." "Not available," to speak truthfully, means, *Non-existent*. There never was a Scholar daft enough to say he ever *saw* a fragment of either of the Pseudo Documents; or had ever known of a man who even pretended to have *heard* of one. The whole is a deliberate forgery and fraud. And yet the Publishers announce that the Book "present fairly to the reader, the English text of J., E., & P., each as a complete unity." The Editor declares that his work has been *editing* these non-existent documents. His editing has been done with a pair of scissors, a paste-pot, a pad and a plain, every-day Bible. Any one can do it for himself; to prove it, take any part of the pseudo "Sources" and cut out and paste together by chapter and verse and compare with the original Bible and the plain steal and fraud is apparent. The Editor frankly says: "No new translation and no new theories are produced." He need not have told us. It may be remembered that Dr. Mendenhall said in the *Methodist Review*, in one of his Editorials, May, 1880, which we have quoted in *BIBLE CHAMPION* several times: "Many of the editorials, pamphlets and books written by American critics are purloined, and some of them according to *secret contract*, from the literature of the other hemisphere." We have no doubt that a comparison of the American and the Other Hemisphere Edition of the *Hexateuch*

will afford a striking similarity, if not identity.

What a precious "conspectus of the critical view in concrete form" this forgery is. If one were to go to the trouble of an "intensive scientific study of the *Hexateuch*" with scissors, and paste-pot and discover how he had been humbugged, at \$3.00 per, he would scarcely be in "a religious frame of mind."

How can the Editor have the hardihood to give as collaborators with him in the production of this imposture, the men whom he names? Knudson, of Boston, and Eiselen of Garrett, are supposed to be Methodists. *They ought to know better*. They had to profess acceptance, as the Editor did, of the Bible as the Word of God to secure their positions. If in spite of that, they were partners in this bunco-game, they will find a day of reckoning drawing near. Methodism cannot much longer postpone *cleaning house*, if she wishes to hold the respect and confidence of people of sense and honor.

We can understand why the Huns desire to discredit the Bible. Jesus explained that when he said to the Huns of his day:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (Matt. 7:44).

We cannot understand why intelligent, educated men, who profess to be gentlemen of character, and Christians, will disgrace themselves by retailing the Hun Lies. What gives a sinister stain to this un-Christian act, is, the chief purpose in mind seems to be, the betrayal of children and youth. Special efforts are made to lead astray Sunday School Children and the immature young manhood and womanhood of the advanced schools. It is asserted that there is scarcely a School of advanced grade in the land that does not more or less teach as the established facts of modern scholarship, the infidel inventions of the Huns. Where it is not done openly, it is done by indirection or suggestion. And to add to the degradation, all this is done in orthodox schools, whose instructors secured their position by pretense of sincere and honest acceptance of the Bible as the word of God, and a pledge to teach and maintain it.

The Methodist Book Concern has a record second to no Publishing House in the World. It was established in poverty with a small borrowed capital, to supply Books and literature, to second the labors of the Pastors in preaching and teaching the Truth as revealed in the Word of God and as interpreted by Wesley and his associates and followers. What possible apology or defence can be offered today to the men of honor of the world, not to say, to Christians of every creed, for this perversion of a sacred trust? Other books of questionable character have been issued by the Huns in the face of thousands of protests. The issue of this latest Book is an affront that is unpardonable.

"Shall we try argument? We have been trying that for many years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain. We have petitioned; we have remonstrated; our petitions have been slighted; our remonstrances have produced this last monumental insult."

What Methodism and American Christianity needs today is a Patrick Henry, who will remind the Nation and the Church that there is a "God of Hosts," who is also a "God of Justice and Righteousness," and He is not the god of the Huns!

* * *

Liars and Evil Beasts

The Apostle Paul, warning Titus said: "There are many unruly and vain talkers and deceivers. . . whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said: The Cretans are always liars, evil beasts, slow bellies. This witness is true." (Titus 1:10-12).

"Paul's estimate of the Cretan character was the one current in antiquity. Paul quotes a well-known line of the poet Epimenides (who lived about 600 B. C.) on the mendacity of the Cretans. The sentiment was repeated by Callinachus (*Hymn to zeus*, 8). Other ancient witnesses to the detestation in which the Cretan character was held are Livy, (44:45), and Plutarch, *Aemilius*, par. 23). *International Standard Bible Encyclopedia*.

The Germans have succeeded to the

Cretan character for mendacity and beastliness. As we have shown again and again in the BIBLE CHAMPION, from the beginning, they were entitled to the detestable name of Huns, because of their atrocities, which were not merely beastly cruelty, they were worthy of commission by fiends of hell. In Current Comment, page 259 we show this is nothing new.

Thomas Carlyle in 1869, wrote a letter to Prof. Norton, of Harvard College, in which he said:

"I don't suppose a man was ever more weary of a task than I was of my Friederich (*Friederich the Great*). It was a good ten years' work and from the beginning it was vexation of the spirit and weariness of the flesh. It was good hard drudgery—sifting mostly a monstrous accumulation of lies; and of all the nations, the German lies with most scrupulosity and detail."

The Polish Countess, who is the Chairman of the Reconstruction Committee for her country, addressed the Methodist Ministers' Meeting of New York City, recently. No address has more profoundly moved that body, than the quiet, lady-like conversation of this Christian woman. The tales of the brutality of soldiers and officers, which have loaded the press and the news-stands, to the horror, disgust and rage of all sane minds, were fully equaled by the experiences of this refined Christian home. The Chief Beast was Hindenberg. We listened, angry enough to kill; and then were melted to sympathy and pity, whose only relief were tears. One bitter thought haunted us thruout the hour and added to the fiery sting of shame and indignation. These Beasts are the inventors and authors of the Lies that are taught as Divine Truth in a multitude of the leading Colleges and Universities of America.

It would seem as if no Educator could maintain self-respect for a single hour, who dared intimate to his pupils that the Hun Lies about the Word of God were the consensus of Modern Scholarship. We went direct from the Lecture to the Sales' Room of the Methodist Book Concern and found just off the Press, the latest Literary Fraud—*The Sources of the Hexateuch*. We have again and again published Prof. G. Frederick Wright's statement, that to repeat such a falsehood is little less than criminal, in face of all the evidence. We give elsewhere,

The Publisher's Announcement and the Editor's Preface.

Methodism, that began as "The People of The Book," has gone so far astray as to dishonor its name by affixing it to a mass of infidel inventions, created to dishonor, degrade and destroy the Holy Scriptures. *The Biblical World*, the Organ of the Chicago University, said in commendation of The Methodist Publishing House:

"The Abingdon Press—which is another name for the Methodist Book Concern—is to be congratulated upon the books which it is putting forth. No other denominational publishing house anywhere nearly approaches the service that the Abingdon Press is now rendering the English-speaking world."

When the most dangerous exponent of the Hun Theology, whose Editor in this number villifies Orthodoxy by declaring it is the Kaiser's Theology, awards the palm for leadership in rationalistic campaign, to the Methodist Denominational Publishing House, it might be well for Methodist Leaders to take their bearings and ascertain whether or not their craft is headed for the Doldrums.

Jude must have had before him, in mind, these theological beasts, when he said: "They speak evil of those things which they know not; but what they know naturally as brute beasts, in those things they corrupt themselves. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." (Jude 10:13).

* * *

A Campaign of a Dream

It has begun. It is like its fellow of many years ago. The Editor, a pastor of a great church, had a vision in the night. The courtesy of an angel permitted him to see and hear "unspeakable things which were not lawful for a man to utter," many declared. The modest title of the vision was "From the Pulpit to the Poor-house." Its reception by the Methodist Ministers' Meeting of New York City, *was not a dream*. No such fierce denunciation had been heard since the anti-slavery debates. Calls to relate the dream poured in from far and wide. A generous and sympathetic hearer offered to be one of twenty to send the dreamer abroad to dream out loud in all the land. The twenty were found.

A crusade began that covered the Nation from Maine to the Rockies and from Mason's and Dixon's line to the Great Lakes. Over two thousand churches and hundreds of ministers' meetings listened, *awoke and sat up*. Methodism is now pioneering the way for all Churches to care for their veteran Ministers by a route that cuts out the switch to the Poor-House.

The beginning was a dream, but it proved to be of different "stuff" than that of which most dreams are made. Pope talks of one kind in which the dreamer "eats in dreams, the custard of the day." The Veteran Minister of Methodism who enjoyed his "custard" only in his dreams, soon will have his fill of *it* and all the other *fixins'* at his perpetual Thanksgiving Feast.

There came a time when the dreamer haunted by fleeing fancy "hunted many days for a forgotten dream. He caught it on the wing and chained it like its fellow to another great task. You will find on page 270 just enough about it to make you wish for more. The rest can only be known by the hearing of the ear. A Congregational College, a Baptist Theological Seminary, The Moody Bible Institute, The Presbyterian Ministers' Meeting of New York, and Philadelphia, The Pastor's Federation, (all Protestant Denominations,) Washington, D. C., and a number of strong churches of various denominations, united in bidding the dreamer go out as in other days and dream out loud for all the churches of all the land to hear and "wake up."

A letter to the Editor will enable you to learn from him what

"Seeing, he saw not, hearing not, he heard. Tho', if he saw not, yet they told him all So often that he speaks as having seen."

* * *

To the Bible Leaguers

As subscription to the BIBLE CHAMPION includes Membership in the Bible League, we are all Bible Leaguers. This note is addressed specially to those of our readers, who for five years have aided the Editor in restoring the Magazine to life and activity after suspension for nearly two years. It would be difficult if not impossible to put into words the gratitude felt by the Editor for the thousands of friends who came to his relief and loyally held up his hands thruout those wearying and discouraging years.

Victory was won, and the credit is largely due to you—men and women of the brave hearts and generous hands.

When the war pinch struck us and we had to lower our flag to half-mast by becoming a Bi-Monthly, not a voice was raised in criticism or fault-finding at receiving but six Magazines, while paying the former price for twelve. When the Editor was stricken down and the work lagged and dragged, and the helpers by negligence and carelessness made inexcusable blunders, causing needless and vexing trouble to many, the words that came to the office were full of sympathy—not one in complaint.

Now the day-break seems to be at hand. The union of the two Magazines, doubles our League Membership; we can with little effort double that! then advertising will solve our troubles and give us a great place among the Magazines of the land. The adjustment of the subscriptions was a puzzle. The Bible League being a Society, subscriptions were Membership dues and not specially called promptly on time. The Postal Law permits a leeway of one year after expiration for renewal of subscription. The illness of the Editor, in quite a number of cases made it impossible to bring all up to date. We have devised this plan:

Jan. 1918, is mid-way in the extra year allowed for renewals; All subscriptions not paid to date will be labeled Jan. 1918. That will make a slight return

to some for paying double price for the Bi-Monthly. All subscriptions beginning with Jan. 1918, will be paid to the Publisher, as an offset for the subscription paid beyond that date but not received by him; all subscriptions should be paid to the Publisher on and after July 1, none to the Editor; checks, and postal orders should be made out to Frank J. Boyer, the Publisher, not to the Editor nor to the Bible League, as has been the common custom. The Publisher's endorsement makes all moneys thus paid, bankable, without further signature.

The Editor welcomes with the utmost cordiality the new readers. We are engaged in one of the greatest wars of modern times. The assault upon the Bible by German Infidelity seeks its utter and complete overthrow. No calamity of a secular war can threaten such disaster and ruin as would result if the Word of God were lost to men by being discredited and trampled under foot. Let us be true, courageous, determined, and zealous, for with God on our side we are sure to win.

J. B. H.

* * *

The increase of justice and truth, of knowledge and love, the diminution of suffering and disease, of ignorance and crime, the living for others and not for themselves, the doing of the will of God more and more, and not their own will, these are the only real signs in individuals or in nations that the kingdom of God has come among them.—*J. H. Jowett, D. D.*

* * *

'Tis always morning somewhere, and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore.

* * *

HOW WILL IT SEEM?

BY CHARLES HANSON TOWNE

How will it seem when Peace comes back once more,

After these desperate days of shattering pain?

How will it be with all of us again,

When hushed forever is the thunder of War?

There still are primroses by many a shore;

And still there bloom, in many a lovely lane,

Hawthorn and lilacs; and the rose's stain

Is red against full many a garden door.

Oh, days to be! Oh, honeyed nights of sleep,

When the white moon shall mount the quiet sky!

Shall we be wholly happy when the buds creep,

Remembering those who dared to bleed and die?

Can we be glad again? Or shall we weep

For those who told this sad, glad world good-by?

—*Harper's Magazine*

An Appeal---THIS INTERESTS YOU

The newspapers and magazines of this country are the chief educational agencies of our nation, and as such of supreme importance in our principles of Government. The widest possible circulation of publications ought to be facilitated as a wise public policy.

The postal "zone" system was abolished by Abraham Lincoln in 1863 and has since been condemned by United States Postal Commissions and postal experts. Such a law was denounced by President Wilson when he was governor of New Jersey.

This postal "zone" system is dangerous to our national progress and citizenship; because it would sectionalize the country; because it would penalize readers by their accidental remoteness from the city of publication; and because it would make difficult the knowledge and achievements of American thought and patriotism.

And this postal "zone" law would kill magazines and restrict their circulation in the greatest crisis that has ever confronted this nation since the American Revolution. This increase is not a war tax. It is intended to be permanent postal legislation.

READ WHAT JAMES W. GERARD, FORMER AMBASSADOR TO GERMANY, SAYS:

"Now we have to meet this German Propaganda. The war is not going to last forever—and you have seen what German Propaganda has done in Russia. These are grave dangers, and they only go to show what can happen in a country like Russia.

Fortunately, they cannot propaganda this country as they can Russia, because we have great publications that go all over the country and have unified the whole country and the whole continent. **That is why I am against the postal zone law passed in the last Congress** putting an extra tax on papers sent from the cities where published.

They forget that, whether these publications go from Philadelphia, from San Francisco, or from Chicago, it is the exchange of these papers from and to all parts of the country that makes one, universal, united America.

They unify the sentiment, and that is worth far more in this war than the small amount of extra postage which the Government will obtain."

Canada has raised postal rates during the war on every class except newspapers and magazines. Canada recognized the vital need of widespread reading to help win the war.

In the "last days of a tired-out Congress" last October it passed a law to throttle reading during the war and after it by this postal "zone" system.

For the sake of all that modern journalism, both secular and religious, means to the life of our country. Write to your Senators and Congressmen against this disastrous postal "zone" law—and demand its repeal. Get your friends and family to write. Circulate a petition in your church demanding its repeal.

Unless the new law as to second-class postage is repealed, then on July 1, 1918, the postage on The Sermonizer, for example, will be increased anywhere from 50 to 90 per cent. It will affect ALL second-class periodicals—your church paper, Sunday School, and other literature.

Please send your name and address—and a copy of any resolutions adopted to **CHARLES JOHNSON POST, 200 Fifth Avenue, New York City.**

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3. The skilled labor employed to manipulate the advanced methods in knitting and fitting and our system of rigid inspection all make for perfection in the product of High-class Hosiery.

4. The secret of our success is the "Square Deal" and the tenacious adherence to our determination to produce the best that capital, skill and years of experience can create, and to serve our patrons well; we are in the Mail Order Business 28 years!

5. Our **Prices** as well as our Hosiery are up-to-date! The quantity sold reduces the mailing cost; it requires no more time and effort to record, pack and mail an order for one dozen pair Hose than a half or third dozen; it is therefore plain that we should make a fair allowance for quantity orders—and we do.

Important! Good Hosiery are often condemned because a size smaller than should be worn is ordered. In fairness to yourself and your Hosiery, always order them fully large in size of foot.

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Men's No. 70. Boyer's "Nevertare", our Guaranteed Leader!

This Sock is made of the best Combed Peeler Yarn, has extra re-enforced three-thread heel and toe, double sole and high spliced heel, and is Sanitary Dyed. A Sock made to wear.

Black and Colors. Sizes from 9 to 11—order sizes full.

Send me One Dozen No. 70—Nevertare. I have used a number of kinds of "holeproof" hose, all of which have been good, but never anything quite as satisfactory as "Nevertare."—*Rev. Geo. C. Neil.*

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These Socks are made from carefully selected cable-twisted, Mercerized Yarn—listed by some as American Silk—with heel and toe re-enforced by a four-ply thread, and are Sanitary Dyed. These lustrous Socks have the appearance and comfort, but possess three times the wearing qualities of pure Silk Socks. A dressy, durable Sock.

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Our No. 77 has an extra high spliced heel, and four-ply heel and toe, double sole and French welt on ribbed garter top; it is a Silk Sock with Mercerized backing—the strongest cable-twisted—giving it not only the lustre of fine silk, but four times the wearing qualities of pure silk socks. It must be seen to be appreciated. Many, not as good, are sold at 50 cents.

Black and Colors. Sizes from 9 to 12—order sizes full.

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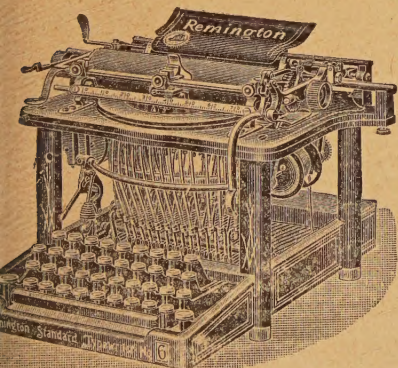
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